

1218.  
THE  
B E A U T I E S

OF THE

MASS EXEMPLIFIED,

A N D

PROPER POPERY truly stated:

OR, THE

SINCERITY of the late VINDICATION  
of the PEOPLE commonly called,

ROMAN CATHOLICKS,

Farther illustrated, Paragraph by Paragraph.

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N. B. *All the Latin Quotations herein mentioned, are for the  
general Use of Catholicks, as well as Protestants, ren-  
dered into English.*

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L O N D O N:

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The Ave Mary Bell, among the papists & Lutherans, tolls at 6 & 12 o'clock, & every hearer says his prayer chiefly to y<sup>e</sup> Virgin Mary

Tertullian said of a mystery, "It is true because it is impossible".

Enthusiasm of Methodists & Papists compared by the B<sup>p</sup> of Exeter

Tertullian speaks a middle state, but a part is not as purgatory for temporal punishment, when of eternal punishment is remitted, which the Papists hold.

Simon of Jossuit<sup>wife</sup>, that in a very curious manuscript martyrology he had seen, there were 9 words of blood & Undecimilla V.V.M.M. & that of monks mistook of name of Undecimilla for Undecim mille, 11,000.

In England & Wales, are about 360 popish priests, 4 Bishops, & about 60,000. laity. a Bishop's revenue not above 100 p<sup>er</sup> annum.

Non est religionis cognere religionem, quae sponte suscipi debet non vi. Tertull. *De ad Scapulum*

The Catholics hold that none but the Members of her church (not of her communion) can be saved that is says Bellarmine those who belong not to it neither in fact nor desire

In 1564, at the Council of Placentia, it was defined that the bread & wine in the sacrament are not only figuratively but truly & essentially changed into y<sup>e</sup> body & blood



A  
**VINDICATION**  
OF THE  
**ROMAN CATHOLICKS.**

BEING

*Their most solemn Declaration of their utter Abhorrence  
of the following Tenets, vulgarly laid at their Door;  
who do hereby oblige themselves, that if the ensuing  
Curses, be added to those appointed to be read on the  
first Day of Lent, in the Liturgy of the Church of  
England, and as by Law established, they will serious-  
ly and heartily say Amen to them all.*

Remarks on the Title Page.

**W**HAT Sincerity we are to expect from this  
most solemn Declaration, may be easily con-  
jectured, when even the very Title Page smells  
strongly of a Jesuitical Equivocation; for  
what Papists mean by the Church of England,  
as by Law established, is as it was established by Law, in the  
Days of the bloody Queen Mary, for since that Time, they deny  
the Church of England to have existed, or to have been by  
Law established, and in this Sense, it is a known Fact, they  
will frequently wish the Church of England well, and in Com-  
pany will even drink Healths to its Prosperity; but in our  
Sense, we are convinced, how well they wish it, and how ear-  
nestly they would desire to see it prosper.

And when they tell us, that if these Curses were added to  
the Liturgy of the Church of England, they would seriously  
Answer Amen to them all, An-unwary Reader would be in-

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clined to look upon this, as a Sort of a Promise, to join Worship with us, whereas no such Thing is in the least intended; the Papists being under a *positive Interdict* to the contrary, by a Bull of Pope Pius the Fifth, published in the Reign of Queen Elizabeth.—This is the first Instance of the Sincerity of *this most solemn Declaration* of the Papists.

#### *The PREFACE of the VINDICATION.*

*The Intent of these few Pages appears so plain, by the foregoing Title, that all further Preamble seems Useless.*

#### *Remarks.*

The Intent of these Pages do appear indeed very Plain, they were intended to cast a Blind before the Eyes of *unwary* Protestants, to deceive those, who have not had Opportunity of Reading, to gloss over their own Sentiment and Practices, and forward their accursed Machinations: But dear *bought Experience* hath taught us to know them better, than to depend upon the specious Appearance of a Title Page; or indeed, upon any Faith a Papist can give us.

Preface. *But why such a Vindication should be published at this Time, is a Question, which must be answered in a few Words.*

Remarks. This Question is partly answered already, but another Reason of this Vindication, is, because, as the Insolence, and private Assurances of Papists, and their Adherents at Home, given to our Enemies Abroad, have encouraged them to attempt an Invasion, and have stirred up a Set of Northern Salvages, to raise a wicked and causeless Rebellion in these Kingdoms; and since it has pleased Almighty God, in Part, to disappoint their Designs, they are now afraid of being looked after, something more strictly than they have hitherto been.

Their Enjoyment of greater Indulgences than the Law really allows, has made them insolent, and now they are afraid of seeing the Laws awake deservedly against them, since they cannot be easy under Protection itself.

Preface. *Unanimity in all British Subjects, was never so desired, or necessary, as at this Juncture.*

Remarks. Unanimity in all British Papists, I verily believe, was never so much desired by, or necessary for them, as at this Juncture, and consequently it should be as much desired by (because it is as equally, and as absolutely necessary

## *The Beauties of the Mass exemplified.* 5

ry for) *Protestants* in this critical Posture of Affairs, when we have not only Enemies from *without*, but so many Vipers, gnawing out our Bowels from *within*, to guard against; but if he would *insinuate* that *Papists* would *sincerely unite with Protestants*, to quash this detestable Rebellion, here the *Spirit of Truth is not in him*; for while we *Protestants* know, that our *King and Kingdoms are under papal Interdicts*, and that we stand devoted by the Church of Rome, to *Excommunication, and Destruction*, whenever they get the upper Hand; it can never be believed, that they will *sincerely* be at *Peace* with us, unless it be as Master Bellarmine very gravely determines, when they cannot overcome us. To be sure, these good People, must be very fond of Promoting and very sincerely wish such an Unanimity, that tends to preserve a *Protestant King* upon the Throne; who, under God, is the grand Impediment to all their Designs, against our Church and State; and our great Preservative against all those dreadful Evils, which they are always devising against, and preparing for us. To be sure, they are wonderfully sincere in wishing and promoting such a Unanimity as this.

Preface. Unanimity can never be expected, unless all Subjects are equally protected.

Remarks. If this be understood of *Subjects*, who sincerely wish the Continuance of a *Protestant King* upon the Throne; agreed! But *Romish Subjects*, if they are sincere to their OWN Religion, and obedient Sons to papal Bulls, are Subjects to a *Protestant Prince*, not by Inclination but Constraint, and therefore can never reasonably expect to be put upon the same Footing with others.

Preface. This Protection is due to all, and every one, let their Profession be what it will, unless their Tenets are against the Laws of civil Society.

Remarks. If Banishments, Confiscations, Imprisonments, Tortures, Racks, and roasting the Feet before slow Fires, in a Room hung with Black, before we are brought out to be roasted at the Stake, are Things NOT against civil Society, then indeed, *Papists* have the same Right to as full Protection as *Protestants*. But if these Works of the Devil are subversive of all Society, and social Happiness, then it must be imprudent in a *Protestant Government*, not to take the most effectual Means they can think of, to preserve themselves against those



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*those*, who are always premeditating those Evils against us. And if this prudential Care though hitherto exercised with all possible Mildness, is represented by Papists, as a State of Persecution, it is only because *they* are prevented from Persecuting.

Preface. *It is evident, by this Specimen, that the Roman Catholick Tenets, are not against the Laws of Civil Society.*

Remarks. Not so fast, Sir; for I believe it will appear, by the following Pages, that this Specimen is a *meer Blind*, and from *Beginning to End*, full of *Nothing* but *Quibbles*, and *mental Reservations*; though the Author has had the *Desperation* and *Profaneness*, to curse himself, and *the whole Body*, if he intended any.

Preface. *Therefore, it is hoped, that every considering Man, and Well-wisher to his Country, and a close Union of all its Members, will employ his best Endeavours, to have the Roman Catholicks enjoy the Protection of good Subjects; which is the Foundation of all Allegiance.*

Remarks. *Therefore, it is hoped, that every considering Protestant, and Well-wisher to his King, his Country, and a close Union of all its Protestant Members, will employ his best Endeavours, to have the Roman Catholicks taken Care of in a proper Manner.*

I do not mean, by returning them the same bitter Treatment, we met with in the fiery *Marian Days*, but by taking Care to *disable* them from destroying *Us*. Which prudential Care alone, can be the true Foundation of *their Allegiance*, such as it is, and the *best Security* of our future *Tranquillity*.

Depriving them of the *Power* to rebel, is the surest Way to abate their *Inclinations* to it.

But let us proceed to the Articles themselves, and as in the *last* of these Curses, they bind their *Souls* with great Solemnity, that they use *no mental Reservation*, but assent to them, in the *plain* and *obvious* Sense of the Words: I only desire the Protestant Reader, particularly, to remember *this*, and carry *that Assaveration* to every Article, as he goes along; and then let him reflect, what little Credence should be given to *such Wretches*, who make so little Scruple of *Trifling* with the *tremendous Curses* of God, in so wanton and profane a Manner.—

In considering the Articles, I shall endeavour, in as obvious, and as plain a Manner, as I can, — *First*, to shew the shuffling

fling Jesuitism of the several Articles, and then prove the Charge. Observing only upon the Whole, that as, *Whatever Things are true, lovely, and of good Report, rejoice in the Light*, and need no *Disguise*. So the very *Wording* of these Curses, in such a Manner, as to make them *resemble*, as much as possible, the *Principles* of Protestants, has but a very bad Look at first; and instead of *Promoting their Cause*, one would think, would rather impede it; for every Man of *common Sense*, and *Prudence*, instead of being *gained* by such *Artifices*, will rather be inclined *more violently* to *suspect* them. For, if the *Principles* of Papists and Protestants, are, as our *Vindicator* would insinuate the same, why do they *burn* us for ours?

Article 1. *Cursed is he that commits Idolatry, that prays to Images or Relicks, or worships them for God.*

*Jesuitism.* So that you may worship Images or Relicks, provided, you do not worship them *for* God, and this they tell you, is no Idolatry.

*The Charge.* They do not, they cannot deny they worship Images, for this stands clear against them, from the 39th Section of their own Trent-Catechism, under the first Commandment, which expressly declares, that Images are not *only* to be retained in Churches, but that Honour and Worship be given *to* them. But because they do not worship them *FOR* God himself; because, when they *bow down, lift up Hands and Eyes*, use all *other* Signs of religious Worship before them. Because, when they offer Incense, and Worship *TO* Images, all this *WORSHIP* is referred to the Being, intended to be *represented* by those Images, therefore, say they, we stand clear of the Charge of Idolatry.

But observe: Exactly thus reasoned, the *antient Heathens*, against the *Primitive Christians*, who brought directly the *same* Charge against the Heathens, as *WE* do against the *Papists*; and the Papists endeavour to clear *themselves* exactly in the *same* Way, as the Heathens did.

Who but a Child, saith *Celsus*, thinks these Images to be God? And again, according to *Arnobius*: We do not imagine these Materials of *Brass, Gold, or Silver*, to be God, but we worship the Gods *by* these.

So reasoned the *Jews*, in their Molten Calf; for, notwithstanding that Speech of theirs, These be thy Gods, that brought thee up out of the Land of *Egypt*; it was absolutely impos-

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impossible, they could think, that, That very *Image*, which they had so *lately* taken out of the *Fire*, could be the very God that brought them out of *Egypt*; nay, it is plain, they did not, *Exod. xxxii, 5*: To Morrow, say they, is a Feast unto the Lord, and yet, in the Estimation of God, they were *Idolaters*.

If therefore, this Practice of representing God, under any Image, or making any *Emblem* for him, expressly forbid by God himself, in *Deut. iv. 15*. Or Bowing *before* such a Representation or Image, was Idolatry in the *Heathens* or *Israelites*; and if the Excuse *they* pleaded, did not clear *them* of the Crime, the Consequence is *certain*, that the *same* Practice must be Idolatry in *Papists*; and if it is *none* in *Papists*, it was *none* in the *Jews* or *Heathens*, for the Excuse is exactly the *same*. And, though what has been said, comes sufficiently up to the Charge, and might be proved from *Numbers* of Instances more; yet as I study Brevity, I present you with only one, a Prayer, of as compleat Idolatry, as a Man would wish to read, taken from the *very Pontifical* itself, and which the Bishop *must* use at the Blessing of a New Cross.

“ So we beseech Thee, receive this Cross, as thou didst  
“ that, which thou embracedst in thine Hands; and as the  
“ World was expiated from Guilt by *That*, so let the Souls  
“ of thy offering Servants, be free from every Sin committed,  
“ BY THE MERITS of THIS Cross.”

And which, by the Way, is not only *Blasphemy*; but *Nonsense*, though spoken even of the Original Cross itself; for, if the very Cross had any *Merit*, the *Nails* may put in for a little Share of the Merit; the *Hammer* that drove in the Nails, must have something *more*; and the *Carpenter*, who made it, must be *more meritorious*, than all of them put together. Not to mention the Custom among them, and *Bellarmino* owns it too, of Offering Incense to it: And if these Things are not stinking Idolatry, we must give up the Signification of Words. And, as their own Writers, *Polydore Virgil*, *Gabr. Biel*, *Corn. Agrippa*, do acknowledge, that Numbers of the common People, forgetting these *Distinctions*, did in *their Times*, worship the *very Images* themselves, and trust *more* in them, than in Christ himself, or in the other Saints, to whom they were dedicated. I ask them, notwithstanding their idle Shuffles (as human Nature is *always* liable to the same Infirmities)

how



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how they will answer to the great God, laying such a *Snare* in the People's Way, which tends so *naturally*, to lead them into a damning Sin. If Images are Books for the Ignorant, they are very bad Books, and the more *exquisitely* they are made, the *greater* is the *Danger*, and Temptation resulting from them.

Article 1. *Cursed is every one that believes the Virgin Mary to be any more than a Creature, that honours her, worships her, or puts his Trust in her, as much as they do in God, or that she can in any Thing command her Son, as he is our Mediator, &c.*

*Jesuitism.* So that if you do not believe her to be *any more* than a Creature, you may worship or trust in her, provided you do not worship or trust in her *as much* as you do in God; and this, forsooth, is no Idolatry. But if it can be proved, that they pray to her, to *save them from Evil*, to blot out their *Transgressions*, *enlighten their Minds*, and *receive them in the Hour of Death*, Will not this be trusting in her *as much* as they do in God?

In the Office of the *Virgin Mary*, reformed by Pope *Pius the Fifth*, the Papists, in their *Devotions*, address her in this Language.

“ Consolation of the Desolate,  
“ Way of the Wanderers,  
“ Salvation of all that trust in thee!”

And in the *Roman Breviary*.

“ Through thee, we hope for *Pardon* of Sins, and thee most blessed, is the *Expectation* of our *Reward*.”

Art. 2. *Cursed is every Goddess Worshipper, that believes the Virgin Mary to be any more than a Creature, that honours her, worships her, or puts his Trust in her, as much as they do in God, or that believes her above her Son, or that she can in any Thing command him.*

*Jesuitism.* So that, if you do not believe her to be *any more* than a Creature, you may worship her, or trust in her, provided you do not worship, or trust in her, *as much* as you do in God; and this, say they, is no Idolatry.

But if it can be proved, they pray to her for *Grace*, for a *Deliverance from Sin*, for a *perpetual Protection* from Dangers, for *Protection against Satan*, and to be received by her, at the

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*Hour of Death*; What shall we think of our Vindicator, and his Religion then? And yet, every one of these Points, I can prove undeniably, out of their *own reformed Breviary, and Pontifical*. E. 9, in the Office of the Virgin Mary,

“ Hail Star of the Sea,  
 “ Kind Mother of God,  
 “ And always a Virgin.  
 “ *Loosen* the Chains of the Guilty,  
 “ Free us from our Faults or Sins,  
 “ *Make* us mild and chaste.”

To this, let me add another Prayer, of *complete* Idolatry, out of the Roman Pontifical, which the Papists are *obliged constantly* to make Use of, at the Consecration of an *Image* to her,

“ Under thy Safeguard we fly,  
 “ O Holy Mother of God!  
 “ Despise not our Deprecations,  
 “ In our Necessities;  
 “ But from *all* Dangers,  
 “ Deliver us *always*;  
 “ O Virgin, glorious and blessed!”

Observe, there is, in this pretty Bit of Idolatry, not a Syllable mentioned of God or of Christ; but the Language expresses *as full Dependance* upon her, and *trust in her*, as in God himself. Once more.—

“ Mary, Mother of Grace,  
 “ Sweet Parent of Clemency,  
 “ Defend us from the Enemy,  
 “ And receive us in the Hour of Death.”

*Roman Breviary*, in the Office of the Virgin Mary.

This looks *prodigiously* like Worshiping, and *Trusting* in her, as *much* as they do in God himself, unless God can do something *more* for us, than all this.

And, is it possible, that any Protestant, who has ever read his Bible, can ever be prevailed with, to *go over to*, and ruin the dreadful *Risque*, of joining in such a *blasphemous Worship*, as this? God only knows, who they are, both among *Papists and Heathens*, who sin through *invincible Ignorance*. His *infinite Mercies* may extend to both, for both in this Point stand  
 equally

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equally in Need of them; the Idolatry is the same in both, only the *Idols* and the *Names* are changed.

With Respect to his Cursing those, who believe her to be above her Son, or that she can in any Thing command him, I fancy I can come at this tolerably well; not only from some of their *own* Missals, but from the Sermons of a canonized Saint; witness that precious understanding Saint, St. Bernard: “ Since the blessed Virgin (says he) is the Mother of God; and “ God is her Son, and every Son is *naturally inferior* to his Mother, and in *Subjection* to her, and the Mother is *superior* to “ her Son; it follows, that the blessed Virgin is superior to “ God, &c. — O, the ineffable Dignity of *Mary*! Who hath “ merited to command the Commander of all Things!” Part 9, Sermon 2d; and Part 12, Sermon 2d.

There is Reasoning and Logick in a Canonized Saint! If Pope Alexander the Third, who canonized him, had been canonized himself, there would have been a NOBLE PAIR of canonized Brethren together.

I am sensible, what our Vindicator will reply to this; that Saint Bernard, was only one of his particular Divines, for which his Church is not responsible; but by his Leave, if the Church canonized; and made a Saint of him, before they had set a Mark upon his Doctrines of Wood, Hay, and Stubble, they must take the Man and his Mare together. If Doctor St. Bernard was wrong in this Doctrine, they have made A Saint of a Man, who for aught they know, may be gone to the Devil; for teaching a damning Sin; and then, What becomes of Canonization? And therefore, before they had sent him to Heaven, they should have publicly condemned his Doctrines; and since they did not, they may be justly charged with adopting them as their own: But, if this is not sufficient; let me close it with a Passage out of their own Office of the Virgin Mary. — “ SHOW yourself to be a MOTHER; “ and LET him take our Prayers through thee:” And thus, I think I have fairly got rid of the two Clauses of this Article.

Art. 3. Cursed is he, that believes Angels or Saints in Heaven, to be his Redeemers, that prays to them, as such, or that gives God's Honour to them, or to any Creature whatever.

Ans. The Quibble here is, that they do not pray to them, as MEDIATORS of Redemption, but Intercession. — But observe. — This Distinction of Mediators of Intercession and



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*Redemption*, is not any Language of the Scriptures. If ye ask ANY Thing in MY Name, says *Christ*, I will do it. Then pray Mr. Jesuit, What signifies going any where else? when we know where to have our Prayers PERFECTLY answered at once. The Scriptures assure us, there is but ONE Mediator between God and Man; and as *Christ* EVER liveth, to make Intercession for us, the Man must want common Sense, that applies to an hundred Intercessors to have his Business done, when he can have it sufficiently done by ONE; and especially, when that ONE Mediator is such an one, whom we are certain, God has appointed for that Work, and whom he has assured us, he will accept; but has told us nothing of the Intercession of Angels, or Departed Saints.— But that they do pray to them in an idolatrous Manner, and actually do give God's Glory to them, take only the following indisputable Passage from the Council of Trent, Sess. 25, which has ordered the Priests to inform the People, that the Saints are to be addressed with MENTAL Prayers, i. e. the SILENT Prayers of the Heart; and if addressing the Saints ABOVE, as bearing, the SILENT Prayers of our Hearts BELOW, is not an actual Division of God's Honour, we must e'en give up our Reason and Understanding. If I rested the Matter upon this single Instance, the Point of Idolatry is fairly proved, and they can never get clear of it; but besides this, to shew you, that the Truth is not in them, when they tell us, they only pray to Saints, to pray for them, is evident from their own Breviary, in the Feast of the Apostles; Part of which, literally translated, is thus:

“ Ye true Lights of the World,  
 “ Hear the Prayers of your Supplicants;  
 “ From all Sins — Loose us.” — And

If this is not giving God's Glory to Saints, I desire to know, what is? But what think ye of the Hymn to Saint John, in the Roman Breviary, on the Feast of that Apostle.

“ That thy Servants may be able to resound,  
 “ With Strings relaxed, the Wonders of thy Deeds,  
 “ Loosen the Guilt of our polluted Lips.  
 “ O Holy John!”

And this, I suppose too, is only a meer Prayer for us, though ranker

ranker Idolatry is not found in the Times of Heathenism itself.

Art. 4. *Cursed is he, that worships any breaden God, or makes Gods of the empty Elements of Bread and Wine.*

*Answ.* When I first read this Article, I thought the Jesuit was going to give up his Trade of God making, and to acknowledge, that *he could not be even with God, by making God again.*

But the Joke lies here, they deny they worship any breaden Gods, because, the Moment it is consecrated, it *continues Bread no longer*, but is, Tran-sub-stan-ti-a-ted into Flesh. And, Is this, Master Jesuit, the *common and obvious* Sense of the Words? And, Can the Papists *curse* themselves in so solemn a Manner, if, in *all*, or *any of these* Articles, they have used any *Equivocation*, or *mental Reservation*? Shameless Wretches, and abandoned to all Sense of Honour, Truth, or Integrity! For the Council of Trent has passed a solemn Anathema, not only upon those, who disbelieve this *same Transubstantiation*; but upon those likewise, who should say, that the Eucharist is not to be *adored* with the Worship of *Latria*, i. e. divine Worship due to God himself. So that, one would think the *Vindicator*, and *Father of Lies*, had actually struck a Bargain together. But as this same Curiosity of Transubstantiation, is such an *insolent Violation* of *all our Senses and Understanding*, and too contemptible to merit a *serious* Answer; let me propose the Reader a *Riddle*, and I can assure you, I have Authority for it too.

What is that which before it is broke, contains but one perfect Body, and yet when divided into *twenty Parts*, every Part so divided, becomes *another Body*, quite as perfect, and in every Circumstance *as fully compleat* as the first Body, and yet the First, before it was broke, was only one Body?

*Answ.*—It is a *consecrated Romish Host*. For thus the Trent-Catechism has defined it, Sect. 33, and 35; and the Council of Trent too, has cursed every one, that does not believe, that—a *whole* Christ is contained in each Species of the Bread and Wine, and not only so, but that *EVERY PART*, or *Particle*, though divided, contains a *WHOLE CHRIST* likewise.

So that the *Priest*, when he *breaks his own Host* at the Sacrament, shall receive *three WHOLE Christs*; twenty People

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ple more, shall receive twenty WHOLE Christs likewise : Thus *Twenty-one* People shall be *literally* eating *Twenty-three* WHOLE Christs, and *all* at the SAME Time, and yet there was *only one* Christ made at first.—Ha, ha, he!

ART. 5. *Cursed is he that believes that a Priest can forgive Sins, whether the Sinner repent or not, or that there is any Power in Heaven, or Earth, that can forgive Sins, without an hearty Repentance, and serious Purpose of Amendment.*

Ans<sup>r</sup>. Here you are to observe, that Penance is called by the Papists, a *Sacrament*, and this same Sacrament consists of three Parts, *Confession*, *Contrition*, and *Satisfaction* of some Work; or in complying with some Penance imposed by a Priest, which receives the *final Completion*, by the *judicial Absolution* of a Priest, whose Power is so absolute, that their own Catechism, in the 58th Sect. under the Article of *Confession*, tells you, *That as a Man cannot go into any Place, without the Keys of that Place, so no Body can be admitted into Heaven, without the Priest openeth the Doors.*

Let the Reader observe, that all these particular Acts of *Confession* and *Contrition* (as far as a Priest can judge) and *Satisfaction* may be found in a Sinner, and yet his Repentance may be *imperfect*, and his Heart not *thoroughly* changed.

They were all found in the Case of Judas, he confessed, nay to a Number of Priests, if it was ever the better for that; he was under a deep Sense of his Guilt, *I have sinned!* he made all the Satisfaction he could, by returning the Thirty Pieces of Silver, and yet his Repentance was defective, for that his Heart was not really changed was evident, or else he would not have died in an immediate Act of Murder. But if Judas, after his betraying the Son of God, had been, like Herod, struck with a mortal Sickness, and under that State of *Confession*, *Contrition*, and making all the Satisfaction he possibly could at that Time, had sent for Peter; Peter who had already this great Power of the Keys given him, if the Doctrine (of the Church of Rome be true) by Vertue of that Power, might have absolved him. YEA, and according to the same Doctrine in such a Case, he WOULD HAVE BEEN ABSOLVED JUDICIALLY, as I shall make appear abundantly, under the next Article. A Papist will not have the Assurance to object, that Peter had the Discernment of Spirits; because the Objection returns with double Force upon



upon themselves, in presuming to absolve judicially *without* that Knowledge.

But as God himself will receive no Sinner (as appears abundantly from the Scriptures) meerly for the Sorrow of his Heart, unless that *Sorrow* of Heart be such, as will produce; and will eventually terminate in a thorough Reformation, and Renovation of Life; and as never a Priest upon Earth, can *absolutely tell this*, nay, as the *Sinner himself* may be deceived, as is evident from their frequent *Relapses*, after *deep* Contrition, in a State of Sicknes, therefore this *Authoritative, absolute judicial Absolution* of a Priest is a Doctrine of *Vanity*, and not worth *half* the Money the good Priest may sometimes be complimented with, for *loosening* the Sinners *Chains*.

I will only add one Thing more about the great Article of *Satisfaction*, which I had almost forgot; which is, if you do not care to satisfy *for yourself*, the Romish Catechism is *so good* natured, as to inform you, Sect. 108, you may get some Body else *to satisfy for you*, and not only very gravely quotes a Text of Scripture, as a seeming Support of it; bear ye *one anothers Burthens*, but bring moreover, Sect. 110, a charming Reason to prove it. We are all Partakers of the *same* Sacraments say they, and consequently are *all* Members of the *same* Body; and since there is a *Communion* of *Saints*, therefore the Offices of *Satisfaction* ought to be *common* among us. I always love to hear Reason, especially from a Church that will not allow us to *use* it; for this is just as wise as to say, that because there is a *Communion* among *real Saints*, therefore there is an holy *Communion* of *Satisfaction*, between *Saints*, and *no Saints*. They will not let another (Sect. 109) *confess*, or *be contrite* for you (there may be Reasons for *that* you know) but they will let another pray, fast, and *give Alms* for you, and for this, they tell us, we ought to be *very thankful* to God (Sect. 108,) *who has thus condescended to human Weakness*.—Now for the Heart of me, I cannot see why another cannot with as much Reason be *contrite* for me, as well as fast and pray for me, but with Respect to the *Alms*, I own there may sometimes be a Reason for that; because, if they should be left to the *pious* Disposal of the Priest, he has an Opportunity of resisting Temptation, and of shewing, that of all his Mother's Children, he does *not* love himself best.

## 16 *The Beauties of the Mass exemplified.*

*Art. 6. Cursed is he that believes a Priest can give present Absolution to any Persons, for Sins they may commit for Time to come.*

*Answ.* But if you *confess*, are *contrite*, and *satisfy*, you may procure a *Judicial Absolution* for them, *after* they are committed, and as *OFTEN* as you do commit them; and will not that do *as well*?

I have looked over the Trent-Catechism upon this Point, and will only form a short Dialogue upon that Model, between a confessing Penitent, and his ghostly Father; and to shew you I do them no Injustice, will refer you to their *own Authority*.

*Penitent.*—Father, I believe I shall be engaged in a little Affair of Galantry to Night, I hope I may depend upon the Help of a judicial Absolution, upon proper Terms, for the Quieting my Conscience.

*Priest.*—How Son! I do not understand you; how can I forgive Sins, *before* they are committed; but if you think I will be so wicked, as to give you Leave to commit Sins for *Time to come*, you are mistaken. No, no, endeavour to subdue your Inclinations, and in a little Time, let me know what your Conduct has been.

*Penitent.*—Father, I am come again according to Direction, but can give but a poor Account of myself; my Passions were a little too hard for me, but I hope *now*, I may obtain the Virtue of your absolving Office.

*Priest.*—No Son, not yet; you must *confess* all the Particulars of your Sin, conceal not the *least* Tittle, be very *contrite* for it, and promise future Amendment, and comply by Way of Satisfaction, with that Imposition, I by the *Authority* of my Office, shall think proper to impose upon you.

*Penitent.*—Father, I entirely submit.

*Priest.*—Well then, go your Way, and as this seems to be a *constitutional* Failing, let me know in some Time, whether you get the better of your Inclinations: It would not be amiss if you added a little fasting, praying, and giving of Alms.

### Another Interview.

*Priest.*—Well Son, how stand Matters with you now?

*Penitent.*—Why Father, I think I have now got the better of my Passions, they seem to give me little or no Trouble,

*The Beauties of the Mass exemplified.* 17

ble, the Thoughts of gratifying them again, seem to be quite disagreeable to me *now*, and I assure you, moreover, I have performed to a Tittle all your Directions, and the Satisfactory Penance you imposed upon me.

*Priest.*—Well Son, now I can assist you; and if this be the Case, down on your Knees;

I absolve thee from all, &c.

And now since you are *judicially* absolved; be sure you take Care for the Future.

The last Interview.

*Priest.*—Hey Day! what Wind brings you so soon here again, I hope I shall not find you a Relapse.

*Penitent.*—Ah Father, the last Time I unbosomed myself to you, I really told you the *whole* Truth; my Passions were quite *down*, my Offence *appeared*, I *thought*, quite odious to me, and I *determined* moreover with myself, to enter upon a new Course of Life; but ah Father! I am sorry to say it, that no longer ago, than the last Evening, Nature rebelled against Principle, and has put me *again* in such Circumstances, as to stand in Need of the Virtue of your absolving Office *again*.

*Priest.*—Why Son, the Power of Absolving *always* remains with me; for you know our Trent-Catechism tells us, in the 15th Sect. under the Article of Penance, that because *Peter* asked Christ how many Times he was to forgive his Brother his *private* Offences against him, *therefore* I can absolve you, *until Seventy-times Seven*, but then it must be upon the *same* Terms of *Confession*, *Contrition*, and *Satisfaction*, as above.

This Case is exactly formed after the Model of their *own* Catechism, so that though the Priest will not give you Leave to commit Sins *for Time to come* (and even this by their Way is a little to be doubted) yet if you commit them *first*, you may by the abovementioned Methods, come at a judicial Absolution for them *afterwards*, and even in their *own* Words, *until Seventy-times Seven*; and where is the Difference? This Charge stands undeniably clear against them, by their *own* Authority; since, besides the above named Quotations, the Trent-Catechism, in the 23d Sect. under the Article of Penance, clenches it, if possible, faster still, when it tells them, by Way of a quieting Draught, that there is *no Sin so grievous, or heinous, but what the Sacrament of Penance, blots out again, and again, and so on.*



## 18 *The Beauties of the Mass exemplified.*

Art. 7. *Cursed is he that believes there is Authority in the Pope, or any others, that can give Leave to commit Sins, or that can forgive Sins for a Sum of Money.*

*Ans.* The first Part of this Article is considered already; with Respect to the last, I will not urge the Book, intituled, *The Tax of the Apostolick Chamber*, though published by *papal Authority*, and renewed by his *Legats*, and never formally called in; where *Murder, Adultery, and Incest*, are rated at fixed Sums. Without this, the Charge may be fully proved by the single Article of buying Masses for the Dead; for if the intended Effect of purchasing of these Masses, is supposed to be a Releasing the Punishment of Sins, it is an *actual* buying of their Pardon, unless they will make a Distinction between *pardoning of Sin*, and *not punishing it*.

Besides, I do not think it looks extraordinarily like a *dutiful Son* to his *supreme spiritual Papa*, when in this very Article, he curses no less a Man than Pope *Pius the Fourth*, who published a *plenary Remission* of Sins, to those who should contribute to the Building *St. Rock's Church*. This smells confounded strong of *pardoning Sins for Money*; for either this Pope *Pius* could forgive Sins for these *Contributions*, or he could not; if he could, the Point is proved; if he could not, I am sure the *pious* old Gentleman ought to have been set in the Pillory for a *Cheat*: In cursing therefore this Marting of Masses, he has cursed his own Church, and the visible Head of it together; and indeed, they ought to go *together*. But whatever the Vindicator may pretend, I am well assured, he would find it a very difficult Matter, to prevail upon his Fraternity, to give up this Doctrine of *Hay and Stubble*, which proves to them such a sensible Doctrine of *Gold*; if they ever *did* give it up, I believe they would *first* see a very good Cause, why and wherefore; nor indeed could we reasonably desire it, without giving them as good a Thing in its Room.

Art. 8. *Cursed is he that believes that independant of the Merits and Passion of Christ, he can merit Salvation, by his own good Works, or make condign Satisfaction for the Guilt of his Sins, or the Pains eternal due to them.*

*Ans.* This is to insnare the unwary Reader, and make him think, that Papists believed *no more* in the Doctrine of Merit, than ourselves, or as if they disclaimed as much the Doctrine of meriting Heaven, as Protestants. But hear what the

the Council of Trent has *profanely* declared about this Affair, Seff. 6. Can. 3. where they send a Man to the Devil, for not saying, We truly deserve increase of Grace, *eternal* Life, and *increase of Glory*, by those Works which he doth by the Grace of God, and the Merits of *Jesus Christ*; so that the Quibble lies here, though you cannot truly merit, without Christ's Merits, yet in the glorious Nonsense of their Church, you can truly Merit with them, and it is very hard a Man must be damned for *not believing* Nonsense.

God for the Sake of Christ, *may* pardon the unavoidable Effects of bruised Nature; his infinite Goodness and Mercy, *may* likewise incline him, to give me a Promise, that, for my *endeavouring heartily* to lead my Life in the Flesh, by the Faith of the Son of God, he *will confer* eternal Life upon me for such Endeavours. As God is infinite Truth, I am verily persuaded he will not *deceive* me; but to say that I, I, all whose Services, are *absolutely* in the *Nature of Things*; *due to God*, even if God had *never* promised *any* Reward; but especially that I, *imperfect sinful* Creature, whose short Merits, *if I had any*, are so over-ballanced by my Sins, can by *those* Merits, joyned to those of Christ, *truly* merit *that* eternal Life, which is *truly and only* the Effects of Christ's Merits, and bestowed upon the World at first unmerited, is *Nonsense*, and *Blasphemy* joined together. But so shameful are they in this Business of *Merit*, that a Man may not only truly merit, by the Merits of Christ for *himself*, but he may be so *very meritorious*, as even to have Merits to spare *for others*, and which may be dealt out in *Indulgences* to others; and which are called the *Treasurers* of the Church, and which the Council of Trent has decreed *profitable*; a profitable *Doctrin*e indeed *for them*, for from *hence* has proceeded their *fat Revenues*, and *Endowments* of numberless Abbies and Monasteries, to the *Ruin* of many *Families*, and I am afraid of many *Souls*; who if they had not been taught to depend upon such *After-games*, might otherwise perhaps have found themselves in Heaven; and indeed, this insolent *Gradation*, from truly meriting for *oneself*, to the meriting *for others*, is but the *natural* Consequence of Things; for when the Church of *Rome* has once brought a Man *so* far, as to declare him able to *truly* merit for himself, the *Consequence* must be, that when he has arrived to such a Point, as to *truly* merit eter-

## 20 *The Beauties of the Mass exemplified.*

nal Life for himself, he may, after his own *Salvation is secured*, very easily bestow upon his Neighbour, what he *does not want* for himself; for after that, all the good Works of the Saint, must of Course be *Paper and Packbread* to himself, or Works of mere *Supererogation*; and as a Man cannot be *doubly* saved, what saith the Church shall we do with the Residue, but put them into a *common Treasury*, to dispose of to those that *want* them? It is a good comfortable Scheme, I own, if it will but hold. Let us try it a little.—Sensible that I stand in Need of such Assistance, away goes I to the Churches Office, puts my Hand in my Pocket, d'offs my Hat, and with a low Reverence, as I *ought* to do, to those who I am told can OPEN the Kingdom of Heaven to me, or SHUT it *against* me.—Please your Reverence to excuse my Freedom, but labouring under an Indisposition, which my Physicians have pronounced *mortal*, and having a few Things which hang a little heavy upon my Mind, as I am to set out soon for the *other* World; I desire your Reverence to look me out a Parcel of the choicest Merits the TREASURY can afford, to carry along *with* me, or else draw me a Bill to be paid at *Sight*, when I come there:—As for my *Wife and Children*, my Soul is of much more Importance to me than they. —Let them *shift* in the World, as I have done.—Let the Commodity be *such* as you can *warrant*, I do not care *what it costs me*; all the Money I can *possibly* raise at present shall be down upon the Nail, and the rest shall be *properly secured to the Church* by Way of Legacy, after my Decease, provided I am once satisfied they will answer my Expectations.

I have only a few *trifling* Scruples to make, with Respect to the Meritors.

*Secondly*, With Respect to the Disposers of those Merits. And,

*Lastly*, with Respect to the Merits themselves.—But these I know you can *easily* satisfy me in, and then the Bargain is struck.

*First*, With Respect to the Meritors.—I would beg you to put *none* of the Merits of *Saint Francis*, or *Saint Dominick* (those precious canonized Saints, and Promoters of the *Inquisition*) into the Packet; I have likewise a few Exceptions to make to the Merits of a considerable Number of *Popes* them-



themselves, *several of whom Catholick Writers* describe, as some of the *vilest Monsters* that have trod the Surface of the Earth.—I should not like to have much to do with the Merits of SAINT GARNET, notwithstanding his being painted at *Rome*, with a Glory about his Head, for the Hand he had in the *Gun-powder Plot*; he had *some Merits* I know, because he received PART of them at the Gallows; whether he carried any to Heaven with him, is a Matter of some *Doubt*.

I have likewise a few Exceptions to make to the Disposers of these Merits; and desire to know, whether *all* the Saints have *met* in a *Body* to make their *Wills*; and if they have, whether they have *appointed* the *Church of Rome* their *Legatees*, that they take upon them the Office of Administrators, and Disposers of *their Effects*: It would not be amiss neither, to satisfy me a little, whether at the Day of Judgment, the Saints would not *want them for themselves*.

But one Thing, I shall particularly desire to be satisfied in, with Respect to the *Permanency* of these Merits; whether as there hath *always* been *more Sinners than Saints* in the World, the Stock of the Saints Merits, have not been run out *long ago*, and if they *are*, whether the Saints Merits are like the Widow's Cruise of Oil, *filling themselves* as fast as they are *drawn off*; for unless this is *really* the Case, I may happen to *buy Merits*, which *others* have bought long before me.—As I shall pay Part in *ready Money* down upon the Nail, and give the *Church good Security* for the Remainder; these are Questions I have a Right to be satisfied in, not only for Fear of being *laughed at by Hereticks*, for buying a *Pig in a Poke*, but because, *otherwise* I shall be a little at a Loss, how to account for *defrauding* my Wife and Family of *so much Money*, which nothing less than the *Salvation of my Soul* can *excuse me in*.—Many of these Scruples stuck with good *Erasmus* himself; whose Language is, “God forbid, that insisting on my *own Merits*, I should provoke God to enter into Judgment *with me*, and examine what Merits *I have*.” And something of this stuck in the Throat of even their great Champion *Bellarmino* himself, who after five Books of shuffling Arguments to prove the Doctrine of Merits, kicks down the whole Pail full at a single Stroke, by concluding it the safest Way, because, of the *uncertainty* of our Righteousness, and the *Danger of vain Glory*, to repose our whole Trust in the  
Mercy

## 22 *The Beauties of the Mass exemplified.*

Mercy and Kindness of God alone. *Bell. Lib. 5. Cap. 7. de Just.*—And if so, what a *villainous* Light the good Cardinal has put *himself* in; when knowing the safest Way he could spend so many Pages in leading the People into a Way, that was not safe.

Art. 9. *Cursed is he, that contemns the Word of God, or hides it from the People, on Design to keep them from the Knowledge of their Duty, and to preserve them in Ignorance and Error.*

*Ans.* No! the *Design* of these good Men, in *hiding* the Word of God from the People, is *not* to keep them from the Knowledge of their Duty, but to preserve them *in* it.

The Bible is a very *dangerous Book*, and *therefore*, they keep it out of the People's Hands, in a *good natured Way*, for Fear it should *hurt* them. These are the *noble Compliments* they pay to the *revealed* Word of God; and to those *sacred Pages*, which Christ has *commanded us to search*: Which give *Wisdom and Understanding to the Simple*, and are to be *meditated in Day and Night*.

But to convince you, how well-affected they stand to the sacred Books, read but their *own Rule*, about *prohibited Books*, at the End of the Council of Trent; and because the Scripture is the *most dangerous Book*, therefore *it* stands foremost.

Since it is manifest, say they, by Experience, that if the *sacred Books* were publickly and indiscriminately permitted in the vulgar Tongue, there would arise more *Detriment* than *Profit* from them, because of Men's Temerity or Rashness: (☞ Mark that! this is not contemning the Word of God, in the least.)

Therefore, this delegated Tribe of Priests, with Pope *Pius the Fourth* at the Head, very piously determined, that the *Use* of Bibles should be permitted *only* to those, who, they imagined, would receive no Damage from them; and even these permitted Bibles were only to be such as were translated by Papists. — Another Instance of the great Regard they pay to the sacred Writings! But, as for *all* others, who should *presume* to read the Scriptures, without taking out a *Permit*, or even have them in their *Houses*, this they decreed so heinous an Offence, that it excluded the Offenders *herein*, from *all Benefit of an Absolution*, till they should *surrender up* their Bibles to the Ordinary: And, in *Spain, Italy, or Portugal*, the Consequences of being known to have a Bible in the House, are,

## *The Beauties of the Mass exemplified.* 23

are, at *this very Time*, enough to make a Man tremble. From hence you see, their Hiding the Bible from the Laity, is out of *pure Love* to the Souls of Men, to prevent their turning *Hereticks*; as indeed, they know they would have great *Reason* to apprehend it. Not to mention even *those*, to whom they *are* permitted, dare not presume to understand them, in *any other* Sense, than that which the *Church* understands them in; and then, I should be glad to know, of what Use or Importance, *any Writing* can be to me, which, *your Worship*, will not allow me to understand *for myself*, but you must *absolutely* understand *for me*. — What blessed Work this would make in the *trading* World? — Suppose a Merchant should receive a written Order from his Correspondent in the Country, for a Hogshead of Wine, and the Bearer of that Order, should address himself to the Merchant thus: Sir, you fancy, I suppose, that my Master has sent for a Hogshead of *Wine*, but I, the Bearer, am the *authoritative Interpreter* of the Order, and assure you, he *means* a Hogshead of *Tobacco*: I almost fancy, that this Order, and this *authoritative Interpreter* would stand a good Chance of being kicked out of the accounting-house together. — Thus, when I look into the sacred Writings, I think, I see very plainly *for myself*, that St. Paul calls it Bread, no less than three Times after Consecration, 1 Cor. xi. I think likewise, that I read pretty evidently, that *Christ* was ONCE offered, to bear the Sins of many; and that, after he had offered ONE Sa-  
Hebrews,  
ix. 28.  
Chap. x.  
12, 14
crifice for Sins, he for EVER sat down at the Right-hand of God; and by that ONE Offering, he perfected for EVER them that are sanctified.

No, says the Church of ROME, That BREAD is literal FLESH, and that ONCE signifies OFTEN; for we offer him often in the Sacrifice of the Mass; and that Sacrifice is likewise *propitiatory* for the *Quick and Dead*: Now, I could as soon believe a Hogshead of *Wine*, to be a Hogshead of *Tobacco*, as believe this. It is well, that the *Inquisition* was not in being, when Saint Paul wrote; for if it had, it is Ten to One, but they had gently handed him into the *Torturing Room* of the *Holy Office*, on violent Suspicion of *Heresy* himself, and giving *other* Hereticks, such *strong* Foundation for their *Heretical Opinions and Interpretations*. — But, trust Hereticks with the Explanation of the Scriptures! Fine Doings indeed!



## 24 *The Beauties of the Mass exemplified.*

indeed ! How should *they* be qualified for such an Undertaking ? For Instance : Suppose the Parson of my Parish intended to entertain his Flock, with a Discourse, from *Luke x. 35. A certain blind Man sat by the High-way Side begging.* How long might he have scratched his Noddle, before he could have discovered, that he must tell the People, that the *Blindness* of the *Beggar*, signified, the *Blindness* of the whole *human Race* ? Or suppose, he had pitched upon, *Luke v. 3. And he enter'd into one of the Ships, which was Simon's.* An illiterate Heretick might have puzzled, and puzzled his Heart out, before he could *ever* have found out, that the Reason, why Christ entered into *Peter's Boat*, rather than into any Boat of the *other Apostles*, was, to intimate, that *Peter*, and his *Successors*, were to be the *Princes* of the Church's Pastors. — Let me only suppose once more, that in turning his Bible over, the 14th Verse of the 11th Chapter of *St. Luke*, should strike his Fancy : *He was casting out a Devil, and it was dumb* ; I would defy him, and all the Heretick Parsons in *Great Britain*, to answer me fairly ; if ever they would have discovered from that Text, that it is the Property of the Devil, when he has got the Possession of a Man, to *make him Dumb*, *i. e.* to call him back from *Confession* ; and that there is *NO other Way* of casting out the Devil, than of loosing his Tongue, to *confess* to a PRIEST. — No ! these extraordinary Explications and Applications of Scripture, can *never* be the *Product* of an *Heretick Soil*, are Heights, which no Heretick Genius can ever *expect* to arrive at. They are Instances of the *Grand Sublime* in Divinity ; and I should have despaired of *ever* arriving at them myself, had not I *happily*, peeped into the *Practical Index* of the *Trent-Catechism* (which is the Priest's Directory, what Subjects to chuse, at particular Seasons, and *how* to treat them) and there to my great *Information*, as well as *Comfort*, I found them *all*. What a Blessing, has the World lost, says I, that these *able* Heads, did not go through the whole Scripture, after the same Manner ?

I could easily present you with a good handsome *Dish* of the *same spiritual Food* ; but these *few* Instances are very sufficient to convince *any* Heretick, unless he is *quite* stubborn, that the Scriptures are not *fitting* to be entrusted with *any Body* ; but *only* with *those*, who are *likely* to receive more *Profit* from them, than *Detriment*.

Art. 10. *Cursed is he, that undervalues the Word of God; or that forsaking Scripture, chuses rather to follow human Traditions than it.*

*Jesuitism.* But, if you do not chuse to follow human Traditions, *rather* than Scripture, you may follow them *as much*; nay, you *must* follow them *as much*; and yet, this is not Undervaluing Scripture in the least.

*But to the Charge.* Worshipping of Images, and the Virgin Mary, Transubstantiation, Prayers in an unknown Tongue, Sacrifice of the Mass, with some other Tags, which the great Apostle Pope Pius hath added to the Apostle's Creed, are *human Traditions*; and which are enjoined to be believed, *as essential* to Salvation, under the dreadful Penalty of an Anathema. To enjoin these Traditions, *as essential* to Salvation, is to forsake Scripture; because the Scripture says *Nothing about them*, and lays *no* such Injunctions upon us. But the Charge of their Undervaluing Scripture, stands as clear against them, as the Sun at Noon-day; not only from what has been said above, but from the 4th Sess. of the Trent-Council, where it is decreed; That *their Traditions* shall be received with *equal Affection, Piety, and Reverence*, as the Scriptures *themselves*. This, we Protestants look upon, as Undervaluing the Word of God, with a Vengeance; but, with *Papists*, you see, it is *no Undervaluement at all*: For the Council has decreed them to be of *equal Value*, and no Doubt, but in Consequence of such Decrees, it is, that several of their *own* Writers, have been guilty of such *Blasphemies* against them, as would make a Protestant *tremble*; when out of Regard to these *precious Traditions*, and *Sense of Mother-Church*, one shall profanely stile the Scriptures *dead Characters*: A Second, *Sphinx's Riddles*: A Third, a *Wood of Thieves*, a *Shop of Hereticks*, *imperfect*, &c.

These indeed are, but Blasphemies of *private* Writers, but if we compare them with the above Decree of Trent, it is evident, that such insolent Speeches received *Entouragement* from, and depended upon the Authority of that Degree; they knew that they should not disoblige their *Masters*. But, *no Wonder* they are so much against a Book, which is *so much against them*; and if they thought it would *stand* their *Friend*, they would never make *such Attempts to suppress*;

## 26 *The Beauties of the Mass exemplified.*

and prevent it from Coming into *People's Hands*, as they do.

Art. 11. *Cursed is he, that leaves the Commandments of God; to observe the Constitutions of Men.*

Ans. *Thou shalt not take the Name of the Lord thy God in vain, is, with the Pope's Leave, a Command of God; and yet Numbers of that blessed Hierarchy, &c. and Councils themselves, have been such abandoned Wretches, as to issue out Bulls, and enact solemn Decrees, for discharging Subjects from the Obligations of solemn Oaths.*

*Thou shalt not kill, and thou shalt not steal; are likewise (if the Pope will for once, let us partake a little with him, of his Infallibility) positive Commandments of God; and yet Popes and Councils have impiously encouraged, and commanded some Princes, to wage War against other Princes; as Favourers of Hereticks, to the avowed Breach of those two positive, unalterable Commands of God, which forbid Robbery and Murder; but of this more hereafter.*

Art. 12. *Cursed is he, that omits any of the ten Commandments, or keeps the People from the Knowledge of any one of them, to the End, they may not have Occasion of discovering the Truth.*

Ans. This Curse is so oddly worded, that I dare say, it cost the Curser some Pains, to put it in the Form he has. This is to insinuate, that we have no Ground to accuse them; with leaving out the *Second Commandment*. But, if you are not ashamed of it, tell me, Why it was left out in the reformed Offices of some of the Popes? Produce me one Instance of any *publick Office*, or *private* and shorter Catechisms; and Manuals of Devotion, where it is ever put in? The Leaving it out in any Office; shorter Catechism, or Manual, intended for Devotion or Instruction; has a very bad Look; nay, it is impudent and profane, and a sly Accusation of God himself, as if he had wrote and enjoined a *needleless* and trifling Thing. But the true Reason is, because, it makes you *angry*; you do not like it, and are apprehensive, that when you recommend, and oblige the People to *bow down, burn Incense, light up Candles at Noon-day, lift up Hands and Eyes; &c. before Images*; when you idolatrously make your Images of God the Father, so expressly forbidden by God himself; and particularly, when you play that Piece of Foolery with  
the



*The Beauties of the Mass exemplified.* 27

the Cross on Good-Friday; *creeping to it*; unbarring first *one* Arm, then *another*; 'till (bless me!) you *refresh* the People with the *whole* Sight of the Bit of Wood at *once*: — The true Reason, I say, why you do not care to let the People look upon this Commandment, but *as little as you possibly can*, is, because you are apprehensive, that it stares all such Mummery *too* full in the Face; and might, perhaps, put the People, now and then, upon thinking *how* to reconcile such *Practices*, with such a *Commandment*, which so expressly forbids it.

Art. 13. *Cursed is he, that preaches in an unknown Tongue; or uses any other Means, to keep the People in Ignorance.*

*Answ.* Preach in an unknown Tongue! The Man grows foolish! We charge you with praying in an unknown Tongue. A *stupid unreasonable* Practice, and as flat a Contradiction to the whole 14th Chapter of St. Paul's first Epistle to the *Corinthians*, as robbing on the High-way, is to the Eighth Commandment. — But, if in our Addresses to God, we *should* understand what we say, would there *be any* great Matter of Harm in it? — With Regard to the last Clause of this Curse against those, who use any *other* Means to keep the People in Ignorance; you see he cannot let the *Scriptures* alone, he must have a *parting Fling* at them. The *Sacrilege* of the Church of *Rome*, in robbing the People of the *Scriptures*, is acknowledged *again*, to be no Means of keeping the People in Ignorance. — I wonder, what they were wrote *at all* for? One would almost think, that *Christ himself*, did not *know* what he was doing, when he *urged* the *common People* about him, to search the *Scriptures*, *John* v. 39. Surely he did not reflect within himself, that it was manifest by Experience, that the Laity would receive more *Detriment*, than *Profit*, by such a *Permission* and *Injunction*. — Had the Council of Trent been *then* in being, you see, *they* would have *taught him better* Things.

Art. 14. *Cursed is he, that believes the Pope, can give to any, on any Account whatever, Dispensation to lie, or swear falsely; or that it is lawful for any, at the last Hour, to protest himself innocent, in Case he be guilty.*

*Answ.* The Thundering out Bulls from the Papal Chair, commanding Subjects to pay *no* Regard to the Commands of their lawful Sovereign; to withdraw their Allegiance, and

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to pronounce them *free* from the Obligations of their solemn Oaths, is dispensing with a *Lie*; and a *Lie* of the *blackest* Kind. Multitudes of Instances, could I give him, out of his own Church; and if he would promise me to like it the better, could tag it with a little Piece of a Council; but out of Numbers, shall, at this Time, mention only one: The Instance of Pope *Pius the Fifth*, against our Queen *Elisabeth*; and though, through the Providence of God, these impious and profane Dispensations with Perjury, in Order, to *promote the Catholick Cause*, had (to use a choice Flower of our Vindicator) no other Validity or Effect, than to add Sacrilege and Blasphemy to his *Insolence*, and bring a Halter about the Necks of those, who, encouraged by this Bull, attempted her sacred Life; yet, I hope, as the Vindicator's *Loyalty and Religion*, have carried him *so far*, as to curse such as *believes* those Dispensations, they will carry him *a little further*, to curse the WRETCH, that sends them out; and then, he has made a fine Job of Work on it; unless he has *some Secret* to prove, that the Sin of Perjury lies only upon those, that *believe* them, and has no Relation to the SAINT that dispences or occasions them. — But perhaps, a *Lie* to a Heretick, may be *NO Lie*, as having no *Right* to Truth. As for his Cursing those, who affirm it lawful for any, at the last Hour, to protest himself *innocent*, in *Case*, he be *guilty*; this is *easily* seen through. For when a Sinner has gone through the *whole* Sacrament of Penance, when he has *truly confessed*, been *contrite*, and made the *Satisfaction* required, and received the *judicial* Absolution of a Priest, he continues guilty NO LONGER; and so may *safely* declare himself *innocent*, at the *Last Hour*: And from hence, we may cease wondering at the tremendous Asseverations of a *Romish* Traytor, protesting his Innocence at the *Place of Execution*; dying an UNWORTHY Member (*to be sure*) of the *Romish* Communion, yet *innocent*, at the same Time, as the CHILD UNBORN.

ART. 15. *Cursed is he, that encourages Sins, or teaches Men to defer Amendment of their Lives, on Presumption of a Death-Bed Repentance.*

ANSW. If the Church of Rome can be proved guilty of pointing out *easy* Methods, to procure Pardon after a sinful Life; as all such Methods have, in their own Nature, a strong Tendency, to incline Sinners to *defer* Amendment of Life,

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Life, on Dependance of such AFTER-GAMES, she must produce better Evidence, than only the bare Effrontry of this Vindicator, to clear up her Innocence in *this* Point. *Romish Indulgences, Jubilees, Masses*, for the Dead, &c. What is all this *Trumpery*, but Encouragement to Sinners, to defer Amendment of Life, upon such *presumptuous Dependences*? And I do, in the *obvious* Sense of the Words, agree *heartily* with the Vindicator, that they are *curst*, that *teach* them. But they may as well pretend to wash the Black-moor white; as to clear themselves from this Charge, from the 9th Canon of the 7th Sess. of the Council of Trent, and the 47th Section of their *own Catechism*, under the Article of Confession, joined together. The Canon solemnly decrees, that *Grace* is conferred by the *meer Opus operatum*, the *meer* Work wrought, or the *meer* Performance of the Sacraments themselves: And the Section of their *own Catechism* above-mentioned, have expressly, and blasphemously declared it, *as a Thing to be believed, and constantly affirmed; that since very few arrive to such a Degree of Contrition, as shall be equal to their Crimes; that, therefore it was NECESSARY, that God SHOULD CONSULT some EASIER Method for the Salvation of Men, which he HAS done by giving to the Church, the KEYS of the Kingdom of Heaven; and therefore, if ANY Man shall be so affected in his Mind, as to be grieved for the Offences he has committed; and, at the same Time, resolve not to Sin for the future, although he be NOT affected with that SORT of Grief, which MIGHT be sufficient to procure his Pardon; yet, when he has RIGHTLY CONFESSED to a PRIEST, ALL his Sins are by the POWER of the KEYS remitted and forgiven.* — Hear, O Heavens, and be astonished! And this wonderful Power of the Keys, the same Catechism tells us, under the Article of the Remission of Sins, Sect. 4, MAY be EXERCISED, although a Sinner had *continued* sinning to the very *Last Day* of his Life. When they assumed to themselves, this JUDICIAL Power, they *should* have tacked the Power of KNOWING the HEART to it; and then, it might have carried with it, at least, a better Appearance; but this is monstrous. Here is glorious Doctrine from an infallible Church: Rejoice, YE TESMONDS, YE GARNETS, YE CLEMENTS, YE RAVILLIACS, and pay your  
humble



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humble Reverence to *Pope Pius*, and the Composers of the Trent-Catechism, for this easy Transport into Heaven: For indeed, ye are in *Duty* bound, as your Trent-Catechism tells you, under the Article of Penance, Sect. 20, to be *very* thankful, that so *AMPLE* a Power is given to the *PRIESTS*.

Art. 16. *Cursed is he, that teaches Men may be lawfully drunk on a Friday, or any other fasting Day, though they may not taste a Bit of Flesh.*

*Answ.* As for their threefold Distinction of Fastings, into natural, moral, and ecclesiastical, with other *valuable* Disquisitions, and *grave* Enquiries, Whether a Man filling his Belly with any Food, not forbidden by the Church? Whether drinking of Drams, or if he *does*? Whether a comfortable Meal, to prevent the Effects of a *fasting* Bottle, be a Breaking of their Fasts? All these *important* Enquiries, with many more of the like Nature, I leave to be squabbled for, by those Disputers about *Goat's Wool* the Casuists. But I ask a plain Question, Whether, if a Man gets drunk at *ANY TIME*, he cannot upon the *old Round* of Confession, Contrition, and Satisfaction, procure the Blessing of a *judicial Absolution* afterwards? And, in Process of Time, after he has made his *Peace* with the Church, if he becomes a Relapse, Whether, his own Trent-Catechism does not tell him, that the Priest has, upon those Conditions, a full *Power of absolving him, 'till seventy Times seven.* — He will hardly venture to say, *curled is he, that teaches this.*

Art. 17. *Cursed is he that places Religion in nothing but pompous Shews, consisting only in Ceremonies, and who teaches not the People to worship God in Spirit and in Truth.*

*Answ.* Whether they place Religion *only* in Ceremonies, and pompous Shews, and what *Degree of Spirit and Truth*, Papists find in their *innumerable* Rites, I leave to be decided by the great Searcher of Hearts, and themselves; one Thing is *evident*, that they have so *overloaded* the *plain and simple* Gospel of Christ, with such a *Number* of them, as *equal*, if not *exceed* those of the *Jewish* Dispensation; and have tricked out the Christian Religion, with so many *ridiculous Baubles*, that if *St. Paul*, or any of the Apostles, were to come upon Earth again, and enter a *Romish* Chapel, they would be hard

put to it, to discover the Religion themselves had planted and propagated; and would be naturally led to ask what was the *Meaning* of all those *Incensings, Perfumings, Crossings, Sprinklings, Burning of Candles at Noon Day, &c.* for we had none of these Things in our Days, nor ever gave any Directions about them.

Let me only exemplify this in the single Instance of the Lord's Supper, a Rite so *plain* in its *Institution*, and so easy of Performance, and yet so clouted about with such a Bundle of Ceremonial *Rags*, that its *original Face* can *scarcely* be discovered. And a Man may easier go through the whole manual Exercise of a *Foot Soldier*, or learn the *whole Art and Mystery of several Trades*, than perform the Mass, according to the Rites and Usage of the Church of *Rome*.

I will give the Protestant Reader a Specimen only of *SOME* of the Directions, which the Priest is obliged to follow through this round Robin of Consecration, extracted as briefly as I could out of the *Romish* Missal.

I am very sensible what Stuff I am going to lead the Reader into, but I *desire him to go on*; because, however *t tedious* it may appear, yet it may have *its Use*; nor would I have given myself the Trouble to have transcribed them, had it not been with a View of letting some People see, who seem to be squinting towards *Rome*, what those good Things *are*, for which they are tempted to give up their *Senses, their Reason, and their Religion*.

*Imprimis.*

Let the Bread be Wheaten, &c. otherwise there is *no* Sacrament.

Do not let it be kneaded with *Rose-water*, else it will be a Matter of *Doubt*, whether there be a Sacrament, or *no*.

If a Host, after it is consecrated, disappear, if it is taken away by a *Miracle*, by the Wind, or by some Animal, *look* for it, and if it cannot be found, consecrate *another*.

Take Care the Wine is not made of four Grapes; else there is *no* Sacrament.

If it *begins* to be sourish, if it is not mixed with *Water*, or if it be mixed with *Rose-water, &c.* there is a Sacrament indeed, but the Consecrater becomes a grievous Sinner.

*Quere.*

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*Quere.* For I love to be informed; be so good as to tell a poor ignorant Heretick, unacquainted with these Divine Mysteries, why the Rose-water has not the *same* Effect in the *Wine*, as it has in the *Bread*?

Let the Priest actually *intend* to consecrate, else there is *no* Sacrament.

Take particular Notice of *this*, for this is a Doctrine absolutely fixed by the Council of Trent. You may think indeed, you have received the Sacrament *frequently*, but remember, unless Mr. Priest intended it *for* you as a Sacrament, you have *never* received *any*. Blessed Doctrine this, and charmingly calculated, to keep the Scoundrel Laity in a *dutiful* Subjection to the *Priesthood*.—Or if the consecrating Priest himself was not intended to be ordained by the Bishop, the Case is *exactly the same*; and then in *such* a Case, you have neither *Sacrament* nor *Priest*. And thus, though there is *never* a *Papist upon Earth*, can tell whether he has a really *ordained Priest*, or has *ever really* received the Sacrament, yet amidst *all this Uncertainty*, these are the People, who have the Modesty to pronounce themselves in the only Way of Salvation, and all others out of it.

If out of *eleven* Hosts you intend to consecrate but *Ten*, be sure to fix upon what *Ten* you *intend* to consecrate, else there is *no* Sacrament.

Be sure neither to eat or Drink after Midnight; for any Food or Drink, though taken by *Way of Physick*, prevents your celebrating or Communicating; *but the Case is altered*, if you eat and drink *before* Midnight.

Fragments of Victuals sticking in the Teeth, swallowed by *Way of Spittle*, do not prevent Communion, but the Case is altered, if swallowed by *Way of Food*.

Take Care to wash your Hands in some *clean* Vessel, if you celebrate more Masses than *one* in the *same* Day.

Take Heed that no *odd* Circumstance has happened to you the preceeding Night from impure Thoughts,—which for Decency's Sake, I chuse not to mention here.

Take Care not to consecrate upon *any* Altar, that is not covered with *three Cloths*.

Be certain that the sacerdotal Vestments and *Cloths*, have been blessed by the Bishop.



## *The Beauties of the Mass exemplified.* 33

The Cup of the Chalice must *never* be made of Brass or Glafs.

Let the Sacramental Cloths be adorned with Silk in the Middle, and *blessed by the Bishop*.

If a Fly or Spider fall into the Chalice, *before* Consecration, throw the Wine into some decent Place.

If they fall into it *after* Consecration, and it goes against your Stomach, take it out, wash it in Wine, and after Mass BURN it, and throw the Ashes and the Wine into the Vestry.

*Quere*, Whether the Fly or Spider, had any *heretical Intention* of shewing its dislike of *Transubstantiation*, that the *poor Creature* must be committed to the Flames.

But if you have a strong Stomach, swallow Fly, Spider, and Blood together.

Can you forbear Laughing;  
but no Interruption!—Go on.

If a Drop of the Blood falls to the Ground, let the Priest *lick* it up, and the Place be scraped, and the Scrapings burned.

If it drops upon a Stone of the Altar, let the Place be *well* washed, and the Water thrown into the Vestry.

If a Drop falls upon the Cloth of the Altar, and sinks even to the third Cloth, let that *Part* of the Cloth be *well* washed *three* Times over the Chalice, and the Water thrown into the Vestry.

Now for the CREAM.

If the Priest *vomit* up the Eucharist, and the *whole* Species appear entire, let him reverently swallow them down again, except it makes him very sick, otherwise let the consecrated Species be separated cautiously, and reposed in some sacred Place, until they are corrupted, and afterwards let them be put into the Vestry.

If the *different Species* of the Host and Wine do not appear entire and distinct, let the *Spew* of the Priest, be burned, and the Ashes sent into the Vestry.

From this delicious Collection of *luscious* and *important Rites* before, and *after* Consecration (all of which you are sensible, are so *particularly* mentioned by the Evangelists, let us proceed to the Act itself: When Mr. Priest, cloathed in his *Vestment of proper Colours* (for you must know, *one*

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Mass must be said in *White*, another in *Red*, a Third in *Black*, a Fourth in *Green*, a Fifth in *Violet*; and I assure you they give you very *important* Reasons for this Distinction) enters upon the Stage for the first Act, where the weighty Directions prescribed the Priest, upon that Occasion; are,—to Descend below the lowest Step of the Altar.

Turn about to the Altar.

Stand in the Middle of the Altar.

Join your Hands before your Breast.

Stretch out and join your Fingers *evenly*.

Put your Right Thumb on your Left, in Form of a Cross, but first make a profound Reverence to the Cross or Altar.

Standing before the lowest Step of the Altar, cross yourself with your Right Hand from Forehead to Breast.

Speak out loud.—In the Name of the Father.

In crossing yourself, *always* remember to put you *Left-hand* below your Breast.

In blessing yourself, be sure to turn the Palm of your Right Hand towards *yourself*, and with the Fingers of *that* Hand joined and stretched out, cross yourself from Forehead to Breast, and from the Left Shoulder to the Right.

But if you bless *others*, or any *Thing* else; turn the *little* Finger to the Person or Thing you bless, but extend the *whole* Right Hand, and let the Fingers of that Hand, be *evenly* joined and extended. Take particular Care to observe this in *every* *Blessing*.

Keep in the same Posture as before, and after the Words, —In the Name of the Father,—Speak out loud, I will go into the Altar, down to—The God that gladdens my Youth.

Repeat the Antiphon, down to,—Our Help is in the Name, &c. and at the *Gloria Patra*, do not forget *bowing* to the Cross.

The Antiphon repeated; cross yourself from Forehead to Breast; but let it be with the Right Hand.

Bow profoundly to the Altar.

Join Hands and say, I confess to Almighty God, and the blessed MARY, &c. In the Middle of this Confession, at the Words, *Guilt, Guilt, Guilt*, knock your Breast.

three

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three Times, but be sure your Left Hand be below your Breast.

Go on, down to,—Let us pray, but join and extend your Hands.

While you are saying, Take away from us, &c. go up to the *Middle* of the Altar, but let the *little Fingers* of the Hands joined together *only* touch the anterior Part of the Altar, while the Residue of the Hands, remains *between* the Altar and yourself.

Put the Right Thumb *again*, on the Left, in the Form of a Cross.

Say *secretly* the Prayer about *Merits* and *Relicks* : We pray thee, O Lord, *kissing* the Altar in the *Middle*, extending your Hands at the *same* Time, *equally* over it. *Let this never* be omitted, when the Altar is to be *kissed* ; but *after* the Consecration, the Thumbs must not be separated from the Forefingers, by any Means.

☛ I used to wonder what was the Meaning of all this *ill-mannered Whispering*, in *publick* Company ; and of all this *secret* Work in the *publick* Prayers ; but *now* it *partly* comes out. This *secret* Prayer about *Relicks*, and *Merits of Saints*, is, I *own*, exceeding proper, to *signify*, I suppose, it *ought not to be heard*, for its Blasphemy and Stupidity ; for the whole Prayer runs thus : We beseech thee, O Lord, through the Merits of thy Saints, whose RELICKS we have *here*, and of all Saints, to vouchsafe to pardon me all my Sins.—Even the old Subterfuge is left out here, not a Syllable of Christ's Merits are here excluded ; and the great God is implored to pardon *their* Sins, for the Merits of Saints forsooth ; it has likewise no Doubt, a considerable Effect in rendering God propitious to them, to give him a *fly* Hint, that they have got a Saint's *old Tooth*, or a *Piece* of his *old Breeches* ; but when the Case *so* happens, as it *does* sometimes, that two Churches lay claim to, and intend to exhibit the Head of the *same* Saint ; how stands Matters then ; for that one Saint can have two Heads, *our Vindicator sayeth not*. Why it is very happy, that God is omniscient, and *knoweth all Things*, and can distinguish betwixt the *fictitious* Head, and the *Genuine*.

Abundance more of this holy Mummery, crossings of Forehead, Mouth, and Breast ; bowings to the Cross, perfumings of the Gospel *three Times*, and after that, the Priest *himself*,



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incensing even the very Cross itself.—All this Stuff equal in Pageantry, to any Thing in the Worship of *Rome Heathen*, I pass over, to come to the principal Part of the Mass, where the *Consecration* is to be made; and here the Directions enjoined him, are; after the Creed, or the Gospel, —to—

Buss the Altar in the Middle.

Join your Hands before you Breathe, and turn to the People. Extend your Hands and say,—The Lord be with you.

Keep them joined, and return back to the Middle of the Altar, the *same* Way as you came *from* it.

Recline your Head to the Cross, and say, *Let us pray*; and after the Offertory,

Uncover the Cup, and hold up the Patine with *both* Hands with the Hosts, as high as your Breast,—say, Receive holy Father, &c.

Make the Sign of the Cross, *with* the Patine itself, held in *both* Hands over the Body-cloth.

Hold the Cup in the same Manner, cross the Vessel of Water with *it*, say, God who of the human Substance, &c.

Pour a little Water into the Cup, say, —Grant us, &c. but remember, *not* to cross the Water, when you do not celebrate for the DEAD.

Stand in the Middle of the Altar, and hold up the Chalice with *both* Hands; the Foot of it in your *Left* Hand, and the Knob below the Cup in your Right, and say,—We offer to thee, O Lord, &c.

Then cross the Cloth with the Chalice.

Join Hands, put them on the Altar, stoop a little, say *secretly*,—In the Spirit of Humility, &c.

Stand up strait, lift up your Eyes, expanding your Hands and joining them before your Breast, say, Come Sanctifier and bless; —at the Word *bless*, cross the Host and Chalice *both* together, but be sure your Left Hand be upon the Altar.

Join Hands before your Breast, go to the Epistle-side, and washing the Extremities of the Thumb, and Fore-finger, —I will wash, &c.

After they are washed, *remember* to wipe them, and join them before your Breast.

Return to the Middle of the Altar.

Lift up your Eyes to Heaven, cast them down again, and  
with

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with your Hands joined upon the Altar, say *secretly*,  
*Receive holy Trinity.*

Then extend your Hands on the Altar.

Bus it in the Middle.

Join them again before the Breast, and cast your Eyes  
down to the Ground.

■ Turn from the Right Hand to the Left, towards the Peo-  
ple, and say, *somewhat* loud, the Prayer, Ye Brethren,  
F but go on *secretly* with the *rest* of the Words, That mine  
and your Sacrifice, &c.

Make a Circle, returning with your Hands in the same  
Position from the Right Hand to the Middle of the  
Altar.

After this Prayer, The Lord receive, say some *secret*  
Prayers, which *no Body bears*.

After these, speak out again, and at the Words, lift up  
your Hearts; remember to *lift up* your Hands extend-  
ed, as high as your Breast, so that the Palm of one Hand,  
may be opposite to the other.

At—, We give Thanks, join them.

At—, To our God, lift up your Eyes, and bow your  
Head to the Cross.

At the Word *Holy*, join Hands, and stooping, *let a little*  
*Bell be rung*.

At—, Blessed be he that Cometh; lift up yourself, and  
cross from Forehead to Breast.

Than stand before the Middle of the Altar, lift up the  
Eyes devoutly, cast them down again *immediately*.

Lift up Hands a *little*, join them, put them on the Altar.

Bow reverently to the Altar, say, but let it be *secretly*, We  
beseech thee therefore to accept (kiss the Altar in the  
Middle) these Gifts, these Presents, and these Holy Sa-  
crifices; and at the Words *these, these, these*, make *every*  
*Time* a Cross, and cross with your Right Hand, both the  
Host and the Chalice.

Add to the above Prayer; the Commemoration of the  
Living.

At—, Remember Lord; join Hands, and lift them up to  
your Face.

Stand *still* and *quiet* a little, then commemorate (*secretly* if  
you please) the Names you intend.

At—,

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At—, This Oblation therefore, stretch out your Hand over it, that your Palms may be open towards, and over the Host and Chalice.

Hold them *thus*, until *through* our Lord Jesus Christ, —and then be sure to join them.

Go on,—and at— Which Oblation, we beseech thee to make, blessed, ascribed, confirmed ; in the *Middle* of each of these Words, remember to make a Cross.

Cross the Host and Chalice three Times.

At—, That it may become to us the Body ; cross the Host, but only once.

At—, And Blood ; cross the Cup but only once.

At—, Of Christ, bow to the Cross.

Say secretly—, Who before the Day he suffered, &c.

Take the Host with your Thumb, and the Fore-finger of your Right Hand ; then, holding it with your Thumbs, and Fore-fingers of *both* Hands, stand erect before the Middle of the Altar.

At—, Took Bread,— Lift up your Eyes, and cast them down again *instantly*.

At—, Having lifted up his Eyes, &c. bow your Head a *little only*.

Hold the Host between the Thumb, and Fore-finger of your *Left* Hand, and cross it with your Right ; and say,— He blessed, broke and gave, &c.

Put your *Elbows* on the Table.

Recline your Head.

Pronounce SECRETLY, the Words of Consecration over the Host.

Hold up your *own* Host, with your Thumbs and Fore-fingers *only*, and say, This is my Body ; but remember, that the other Fingers of your Hands be extended, and close together.

Next,— down on your Knees, and ADORE the Host.

Get up again, lift up the Host on High.

Fix your Eyes *very intently* upon it, and present it to the People, to be ADORED.

Remember to do the *same* with the Cup.

Take the Host *down again*, place it where it was, but *only* with your Right Hand.

Be sure, you do not disjoin your Fingers (*unless* you are  
to



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to handle the Host) until you wash your Fingers, after the Communion.

When the Host is replaced, down on your Knees, and worship it again.

At every Elevation, let a little *Bell* tinkle. Stand up.

*The Consecration and ADORATION of the Cup, being much after the same Manner.— Let us proceed to the Act of Receiving.*

Stand before the Altar; join Hands, and say *secretly*, Wherefore, O Lord, we thy Servants, &c.

At—, Thy Gifts, join Hands before the Breast.

At—, Host pure, Host holy, Host immaculate; make a Cross *after every Host*.

Put the *Left Hand* on the Altar, within the Body-cloth, and cross the Host and Chalice *together, three Times*; and after that, *only once a-piece*.

At—, On which Things, vouchsafe, &c. bow before the Middle of the Altar, join Hands, and put them on the Altar.

At—, From this Participation of the Altar— Buss it.

At—, Of the Body, &c. of thy Son, join Hands, and cross the Host and Chalice *only once a-piece*.

Put Left Hand on the Body-cloth; and, at— The Body and Blood, &c. cross, at each Word.

At—, Heavenly Blessing,— cross from Forehead to Breast. Commemorate *secretly*, the Names of the DEAD.

At—, *Us Sinners*, lift up the Voice a *little*.

Strike your Breast with the *Right Hand*, and put your *Left* on the Body-cloth.

At—, Through Christ our Lord, join your Hands before your Breast.

Cross the Host and Chalice *thrice*, at— Sanctify, bless, and afford.

Uncover the Chalice with the Right Hand.

Down on your Knees *once more*, and ADORE the Sacrament

Get up again; take the Host between the Thumb and Fore-finger of the *Right Hand*, and the Chalice, with the *Left*; and with the Host, cross the Chalice, *three Times* from Side to Side, saying, through him, with him, and in him; making three Crosses more.

Make

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Make *two* Crosses between the Cup and yourself, *beginning* from the Rim of the Cup, and say— There is to thee, &c.

Hold the Host with your *Right* Hand, over the Chalice held with your *Left*; lift them up a little *both together*, saying, All Honour, &c.

Put it down again.

Cover the Chalice.

Down on your Knees, and *adore* the Sacrament again.

Get up again.

Extend your Hands over the Altar, within the Body-cloth.

Speak out intelligibly, through all Ages.

At—, Let us pray, join Hands, and bow to the Sacrament.

At—, Our Father, &c. extend the Hands, looking *steadfastly* on the Sacrament.

At the Close, say Amen, *but with a low Voice*.

Go on—, Deliver us, O Lord, &c. And before the Words, Grant us propitious, &c. lift up the Patine, with your Right-hand from the Altar, cross yourself with the Patine, and buss it.

At—, By Help of thy Mercy, dispose properly the Host upon the Patine, with the Left Fore-finger; uncover the Chalice, kneel once more, **ADORE** the Sacrament.

Get up, and take it between the Thumb and Fore-finger of the Right Hand; and with them, and the Thumb and Fore-finger of the Left Hand, hold up the Host over the Chalice.

Break it reverently through the Middle, and say, Through the same Christ our Lord, &c.

Put the Piece between your Right Thumb and Finger, on the Patine.

Break the Piece, that remains in your Left-hand into *two more* Pieces, and saying, Who liveth and reigneth with thee, &c. clap the biggest Piece in your Left Hand, to the Piece upon the Patine; and holding the Piece in your Right Hand over the Chalice, which is in your Left, say out loud,— Through all Ages: And then, with that very Piece, crossing the Chalice three Times, say,— The Peace of the Lord be with you.

Throw

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Throw the third Piece, in your Right Hand, into the Chalice, and say *secretly*, Let this Mixture, &c.

Wipe your Thumbs and Fore-fingers, a *little* over the Chalice, and join them.

Cover the Chalice ; then kneel and ADORE it.

Stand up, and join Hands before your Breast, bowing your Head towards the Sacrament.

Speak loud, O Lamb of God ! and strike your Breast with the *Right* Hand ; and while your Left is on the Body-cloth, say,—Have Mercy, &c.

At the second Repetition of those Words, beat your Breast ; but, be sure, not to join your Hands. Do the same, at—Give us Peace.

In Masses for the DEAD, take Care not to strike your Breast, at—O, Lamb of God !

After the Prayer, Let not the Receiving, &c. kneel and ADORE the Sacrament, *once more*.

Get up, and say *secretly*, I will receive the Heavenly Bread.

Take the remaining Pieces of the Host on the Patine, with your Right Hand, and put them between the Thumb and Finger of the Left Hand, over the Patine, between your Breast and the Chalice.

Stoop a little ; strike your Breast three Times, saying every Time, Lord, I am not worthy ; but, let the Words following, That thou shouldest enter under my Roof, be said *secretly*.

Take with the Thumb and Finger of your Right Hand, the *two* Parts of the Host out of your Left Hand, and cross yourself with it ; but take Care, that the Host does not go beyond the Edges of the Patine.

Say—, Body of the Lord preserve, &c.

I have thus carried the Priest, through some Part of the Sacerdotal Evolutions, to the Receiving the Bread, which, you see, are much of the same Nature, though not half so necessary as, *Handle your Firelock, — Poise your Firelock, — Shoulder your Firelock : — To the Right, — To the Left ; and then, — Gentlemen, As you were : Or, South, South-east, South-east, and by East.*

I have collected only a few ; for I have not mentioned



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the Tithe of these important Directions; but solemnly assure the Reader, have not mentioned one, which the *Romish* Missal has not enjoined<sup>8th</sup> to be used in this intricate Maze of their Communion; and, if the Scriptures were such Stuff as this, it would be no Matter, how much they were locked up in an *unknown Tongue*. I would have gone on with a few more, *after the Receiving*; but am apprehensive, the Reader would be as sick in reading them, as, I can assure him, I am in writing them. And now, what Spirit and Truth there may be in all this, *farical Shew* (for I can scarce call it *Pomp*) God only knows; this only is evident, I think, they have put such a Fool's Coat upon the amiable and simple Institution of Christ, as renders it scarce discernable, and too much the Sport of Infidelity. And, as the *greatest Part* of *Romish Ceremonies*, would better become the Stage of a Mountebank, than the Temple of God; it is really surprizing, that any Christian, who has ever felt what the *internal Pleasure* of worshipping God in Spirit and Truth, really is, does not break out in the same Language, as our great and good Bishop Hall did, in a Letter to *Jacob Wadsworth*, whose Head was weak enough, to be turned with such Baby-Playthings.—“What  
“such goodly Beauty, saw you, says that excellent Prelate,  
“in that painted, but ill-favoured Strumpet, that so bewitched  
“you, to forget the chaste Love of the Spouse of our Savi-  
“our Jesus Christ? I saw her at the same Time, but let my  
“Soul never prosper, if I could see any Thing in her, worthy  
“to command Affection; I saw and scorned.—How long,  
“might an indifferent Eye look on the comic and mimic Ac-  
“tions in your Mysteries, which should be sacred.—Your  
“mystical Exorcisms, clerical Shavings, uncleanly Unctions,  
“Crossings, Creepings, cozening Miracles, gayish Processions,  
“Burning of Candles at Noon-day, Christening of Bells, Mart-  
“ing of Pardons, superstitious Hallowing of Candles, Wax,  
“Ashes, Palms, Chrism, Garments, Salt, Water; the pontifical  
“Solemnities of your great Mistress.—How long, said the  
“reverend Prelate, might an indifferent Eye look upon all these  
“Things, before he could see ought in them, worthy of any  
“other Entertainment than Contempt?”

Art. 18. Cursed is he, that loves or promotes Cruelty, that teaches People to be Bloody-minded, and to lay aside the Meekness of Jesus Christ!

*Ans.*

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*Answ.* Doth the Vindicator know, what he has done? What a goodly Tribe of *Councils* and *Popes*, has he sent to the Devil at a Stroke? But the *English* of this, is, because when Protestants are murdered by *Racks and Flames*, and all the Horrors of the accursed *Inquisition*; this is not Cruelty with Papists, but wholesome Severity only, and Acts of Mercy to preserve others from being infected with *Heresy*. No, this is not Cruelty, this is mere Love and Charity to the Souls of others; this is not teaching the People to be bloody-minded, or to lay aside the Meekness of *Jesus Christ*; this is only like hanging a Man, for robbing on the High-way. This must be the Sense of the Jesuit here; for otherwise, he curses a general Council, with all the Composers of their own Canon Law together. For the fourth Council of *Lateran*, has enjoined all Temporal Lords, to exterminate Hereticks, on Penalty of having their own Territories given away to be enjoyed by those good Catholics, who for having done that good Work, shall possess their Dominions, without Contradiction. He curses Popes upon Popes, who have sometimes canonized those, who have acted most like Devils; for none but a Devil could have ever made *Dominick* a Saint: Nay, some of that blessed Tribe have discovered so great a Gust for Blood, as to speak set Orations themselves, in Praise of Assassins and deliberate Murderers of Princes.

What does he think of the general Council of *Constance*, which solemnly decreed *Excommunications, Chains, Imprisonments, corporal Punishments, and Deprivation of all Dignities*, against all Hereticks, and their Favourers; Did they learn this of him who is meek and lowly, and who came to save Men's Lives, and not destroy them; or did they learn it from him, who was a Murderer from the Beginning?

What does he think of blessed *Pope Gregory the Thirteenth*, who appointed a Jubilee all over the Christian World, for that execrable Massacre at *Paris*; sent to compliment the King of *France*, upon it; and went with his Cardinals in a solemn Procession to *St. Mark's*, to return Thanks for that cursed Butchery; and received moreover, as *Thuanus* himself informs us, a congratulatory Oration, in Praise of that shocking and detestable Carnage.

But this is ALL in the Meekness of *Jesus Christ*.

It would take up a Volume itself, to enumerate the many Thousands of the poor *Albigenses, Vaudois, and Waldenses*, murdered,

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murdered, with all the Circumstances of Cruelty and Treachery ; the Effects, in a great Measure of the Pope's Employing Armies, and invoking the secular Powers against them : But *still*, this is all Meekness in the *Servant of Servants, the meek and humble Vicar of Christ.*

I omit quoting several *express Decrees* of their *own Canon Law* against us ; which evidently proves this Fellow, to be a shameful Prevaricator, to say no worse ; nor *dare* he curse those *Councils, Popes, and Decrees seriously*, was he not allowed to do it, to serve a Turn, and dispensed with by his Masters, that *Good may come of it.* No ! he dare as well be *curst* himself, as pronounce those Curses seriously in *any Place*, where the *Inquisition reigns.* But, one Thing, I will not omit informing the Protestant Reader of, that the Church of *Rome*, has even to this *very Day*, a Custom of *solemnly cursing, and devoting* us to *Damnation*, once *every Year*, by reading a Bull of Pope *Pius the Fifth*, on *Maunday Thursday.*

More of this Meekness of *Jesus Christ.*

Art. 19. *Cursed is he, who teacheth it to be lawful to do any wicked Thing, though it be for the Good of Mother-Church ; or that any evil Action may be done, that Good may come of it.*

Ans. The Joke here is, because *Actions* done for the *Good of Mother-Church*, are not *wicked Actions* : Done, not that *Evil*, but *Good* may come of them.

Abolving of Subjects from their natural and *sworn Allegiance* to Heretick Princes, and acquitting them from the *Guilt* of such Perjuries, are with them, *good Actions* ; and, as I have shewn before, the *Acts and Decrees* of Councils ; and, moreover, expressly confirmed by their *own Canon Law. Decretal*, Book the 2d, Tit. 14. They are rather to be called *Perjuries, than Oaths, which are against the Profit of the Church.* Of which, our Vindicator shews himself to be a very **WORTHY** and **SINCERE** Member.

Of the same Nature, is Enjoining *Catholick Princes*, to *exterminate* and destroy their Subjects, *merely* on the Point of Heresy. I have been racking my Brains a long While, for a Reason, which can possibly sanctify, and render the Murder, of *otherwise* peaceful and innocent Subjects, a *GOOD Action* ; but can, really, think of *None*, except the *pious Consideration* of its being for the *Good of Mother-Church* ; and this, I think, will account for it, tolerably well.

Art.



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Art. 20. *Cursed are we, if among all these wicked Principles, and damnable Doctrines, any of them be the Faith of our Church; and cursed are we, if we do not as heartily detest all these bellish Practices, as they who so vehemently urge them against us.*

*Ans.* The first Part of this Article I heartily agree to, but the last shocks me, and shall only leave the impartial Reader, from the foregoing Pages to reflect, what Treatment we are likely to expect from such Wretches, who make such little Conscience, of invoking the God of Heaven to such palpable Untruths.

Art. 21. *Cursed are we, if in answering Amen to any of these Curses, we use any Equivocations or mental Reservations, or do not assent to them in the common, and obvious Sense of the Words.*

*Ans.* And is this the Sense of your whole Body; then I am sure you are a very profane Clan, since there is hardly one single Article in the whole, and even this last not excepted, which is not evidently jesuitical and evasive; for after what hath been said, I appeal to common Sense, whether the Words of the Curses, which our meek and sincere Vindicator has licked into this Form, were not really designed to make the Populace believe, that our Opinions, and the Opinions of Papists, about these Points were exactly the same; what therefore he means by assenting to these Curses, in the common and obvious Sense of the Words, is, that the Sense of these Curses are obvious to him, as he has worded them, and therefore he assents to them in that obvious Sense; but we know it is a fixed Doctrine among the Jesuits; that as often as a good Cause occurs, they may lawfully use ambiguous Words, and mental Reservations; and though pressed to speak without Ambiguities, may still continue speaking ambiguously by the Help of another Ambiguity. Father Parson wrote a whole Treatise about Equivocation, where this particular Divine, roundly teaches this Continuance of Equivocations to be lawful; and this was approved of by another particular Divine, though no less a Man than Garnet, the Provincial of the Jesuits; and is indeed, the avowed Doctrine of the most considerable Jesuits that ever wrote. But perhaps this pious Doctrine may be only one of our Vindicator's Problematical Disputes.

Vindication. *And can the Papists thus seriously, and without any Check of Conscience say Amen to all these Curses? Yes; they can, and are ready to do it, whenever it shall be required of them.*

*Ans.*

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*Answ.* Yes, verily, I believe they can, without any *Cheek* of Conscience, say *Amen* to all these Curses, and a Thousand more of the *same* Sort; but that Protestant must be a *weak* Man, and of little Reading, that will pay any more Regard to the most solemn Protestations of a Papist, than he would to the Crocodile complaint of a FLY in the Inquisition.

☞ These Flies are a Set of *unnatural Miscreants*, employed and hired by the HOLY OFFICE to lodge in the *same* Dungeon with the Prisoners, to lament the *Barbarities* of the Place, in Order *only* to draw something out of the Mouth of the *unhappy* Wretches, for *further* Torture, and *prepare* them for the Flames.—Fresh Instances of the Mercy, as well as Meekness, of *Jesus Christ*.

*Vindication.* What then is to be said of those, who either by Word or Writing, charge these Doctrines upon the Faith of the Church of Rome; is a lying Spirit in the Mouth of all the Prophets; are they all gone aside; do they backbite with their Tongues; do evil to their Neighbour, and take up a Reproach against their Neighbour?

*Answ.* Fragments of Scripture, and applied from an heretical Translation too! Friend have you taken out a *proper Permit* for this; for you know, there is no Benefit of an Absolution, without giving up your Bible; but perhaps, Sir, you may be *one of them*, whom your Masters think too good to be corrupted by the Bible; but if you enquire what is to be said of them, who, &c. why you see what is to be said of them; that when they accuse your Church with the Principles and Practices of Idolatry and Blood, they are able to maintain their Point. That the Spirit of Truth is in the Mouths of our Prophets; that telling the Truth, is neither slandering, Backbiting, doing Evil to, nor reproaching causelessly our Neighbours, such as you are; but indeed, Friend, we look upon you as very bad Neighbours, and should be extremely glad, if you would give us Warning, and take another Lodging.

*Vindication.* I will say no such Thing, but leave the impartial Reader to judge.

*Answ.* Meek Creature! I was afraid he was going to allow us the Liberty of private Judgment; but do not you really think now, that a few Faggots would enlighten our Judgments, much better than your most solemn Vindication?

## *The Beauties of the Mass exemplified.* 47

Vindication. One Thing I can safely affirm, that the Papists are foully misrepresented, and shewn in publick as much unlike what they are, as the Christians of old were by the Gentiles; that they lie under a great Calumny, and severely smart in good Name, Persons and Estates for such Things, which they as much, and as heartily detest, as those who accuse them.

Ans<sup>r</sup>. Thou canst safely (as it appears) affirm any Thing; but in one Sense, I do own, that the Papists are misrepresented, i. e. by the Provision of the Laws, and the Reign of his present Majesty, they are happily prevented from representing themselves in the Light they want to represent themselves in. Here indeed, they are like wild Beasts in a Cage, with their Teeth filed, and their Claws pared: Go over into Portugal and Spain, where that Conclave of Hell, the Inquisition, rules, and there you will see the Papist truly represented; there you will see them in all their genuine Salvage Appearance, rejoicing over a Collection of Hereticks, brought out of the Flames with Transport, and the more the merrier, striving, in their usual Language, who shall make the Beards of the Heretick Dogs first, i. e. burn the Faces of the poor Victims to a Coal with Furz, before the burning of their Bodies, and rejoicing over them in the Flames with the same brutal Glee, as a wild Beast grooms over a mangled Carcase; and yet when Heresy is not the Case, lamenting with Tenderness, the ordinary Executions of the vilest Malefactors. These are Facts known and undeniable, confirmed by Eye-witnesses of those inhuman Acts of Faith; and lest the World should think them growing better, they are every now and then, presenting us with something new; witness the fresh Instance of Mr. John Custos, now residing at London, who has lately undergone several of their dreadful Tortures, and those several Times repeated, by those BLACK MINISTERS OF DEATH, in the HOLY OFFICE; the last of which was ONLY bringing his Breast and Backbone together, by the friendly Help of a Chain twisted several Times round his Body (see his Case, printed by himself) but being released by the Interposition of his sacred Majesty King George, was happily prevented from feeling more of this Meekness of Jesus Christ.

There is therefore with our Vindicator's Leave, just as much Resemblance between the Papists, and the primitive Christians, as there is between Nero, and the Lamb of God; the Juncto of  
Cardi



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*Cardinals*, and the twelve *Apostles*; and if they *do* lie under a great Calumny, they must thank *themselves* for it, and give the World long *Testimonies* of their Repentance (for they have been long Sinners, before they recover their Credit with any *thinking Man*. As for their idle Chit-chat of severely smarting in their *Persons*, and *Estates*, their Persons receive as much and as sure Relief under civil Oppressions and Disputes, between Subject and Subject, as the Friends of the Government themselves; if they had smarted more in their Persons and Estates, in the last Rebellion, his present Majesty would have been delivered from some *Monsters* of *Ingratitude*, who appear in, and foment this; and if *Papists* *do* contribute something more (and it is but a Trifle more, than the Legislature demands even of its Friends) it is but very reasonable that something more should be required of *them* to support that Government, which we well know, they are always caballing to overthrow.

Vindication. But the Comfort is, *Christ* has said to his Followers, 'Ye shall be hated of all Men, Matt. 10 and 22. And St. Paul says, We are made a Spectacle to the World; and we do not doubt, that whosoever bears this patiently, shall for every Loss here, contentedly born, receive an hundred Fold in Heaven; for the base Things of this World, and Things which are despised, hath God chosen.

Ans<sup>r</sup>. More Scripture still; and is he sure, that *this* is not one of those Passages, which according to the Council of Trent, may do more Harm than Good; but the Truth is, the prudential Measures, which the Government has taken, and the benevolent Spirit of united Associations, have, through the Providence of God, prevented in some Measure, those Comforts, which they promised themselves from the Rebellion; and now good Men they have only the Comforts of the Scriptures to fly to. Ye shall be hated of all Men; I am sure they give us no great Occasion to be over-fond of them; but the Comfort is, they have no Right or Title to apply those Comforts to themselves. The Cause of Popery and Rebellion is not the Cause of Christ; nor is there any more Resemblance between *Papists*, and those Persons to whom those Words were spoken, than there is between the Primitive Christians, and the Highland Plunderers, or between the Dove-like Bishops, Latimer, Ridley, &c. and the bloody Bishops, Bonner, Friendlike Gardiner, &c.

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But if they *can* draw Comfort from those Texts, I *heartily*, and without any *mental Reservation*, wish them much more of the same Comfort still; and as receiving an *hundred Fold* in Heaven is the *Consequence* of Patience under Losses *here*; Patience must be a very great Blessing, and it is acting only the Christian Part towards them, not only to *wish* them, but to take Care they shall *have more and more* Disappointments of the *same Kind*, that as many of them as shall reach Heaven, may have a *greater Reward*; and instead of receiving an hundred Fold, may receive a Thousand, and so be enabled (since there is such a *Communion of these Saints*) to remit Nine-hundred back again to the Pope, to be bestowed in *Indulgences*, upon other Papists, who may not *have* altogether *so much* Patience as *themselves*. But I hope, our Vindicator will remember to bear these *heavy Misfortunes willingly*, and *without Reluctance*; because as his own Trent-Catechism, from whence he took this Passage, tells him, otherwise he looses all the Advantage of meriting and satisfying by it.

Vindication. *As for problematical Disputes or Errors, of particular Divines, in this or any other Matter, the Church is no Ways responsible, nor are Catholicks, as Catholicks, justly punishable on their Account.*

*Ans.* The Sacrifice of the Mass, declared to be *propitiatory* for the *Quick and Dead*; *Transubstantiation*, *Worship of Images of the Virgin Mary*, &c. &c. &c. with abundant more of such important Points, which are to be so earnestly contended for, with *Fire and Faggot*; are *these* any of the Questions he refers to, he dare not call any of these Things problematical Questions, because he knows that the Clergy of his own Church are under the *hard and cruel Obligation* of solemnly Swearing, that they will maintain these *doughty* Articles to the *very last Gasps*; that they not *only* believe them *themselves*, but that *no Man else can be saved*, without believing them too, though the injoining the Belief of such *Problems*, upon the Conscience is the greatest Insult upon the Reason and Understanding of no Man, that could possibly be offered it; or,—the Deposition of Princes, and Governors for Heresy; is this one of his problematical Questions?—An Error of one of his *particular Divines*? Or is it a Decree of a general Council, confirmed so by the Council of Trent,

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and consequently obliging to Papists; if it is, then it highly concerns a Protestant Government (not indeed to punish Papists, for Actions they have not as yet committed) but to look upon them as dangerous Members of the Community; as under *Encouragements by such Decrees* to give Disturbance to, and make the Crown sit uneasy upon the Prince's Head; and therefore Catholics, as they call themselves, should be looked after, as Catholics; and if any of them shall be found dabbling in *Treasonable Practices*, it is of the *last* Importance to a Protestant Government (unless they intend to be *always* under the Bondage of this Fear) to discover no Signs of Fear in their *Prosecution*, and to as many of them, as shall be fairly found guilty,—to lay *Righteousness to the Line, and Judgment to the Plummets*. If any Man will think me growing warm, I shall only answer him, That the present Times, big with such awful Events, require it; and if Protestants are cool now, they may soon be hot enough in *Smithfield*, and then, —who could have thought it;—but, who could have thought otherwise? Is not the Religion of Papists the *same now*, as it was in the *Marian Days*? Have any of the butcherly Decrees of Councils, and the insolent deposing Power of Popes, been ever solemnly repealed? And as for that *common Cant*, that the *Catholic Church* is not responsible for the Acts of particular Persons, or Doctrines of particular Divines; as under this, the whole Body, though in *Practice, corrupted to a Man*, might take eternal Shelter; so our Sentiments of Papists should be formed by their usual Practices. Suppose the *Romish Church* had expressly forbid Persecution (which by the Way, is far from being the Case) yet if the Practices of Papists are persecuting, we have a just Foundation, to bring the Charge of Persecution against the Body; and to look upon them as a Sect of cruel and bloody People to us, at least, whatever sweet Companions they may be to one another: It would be but a small Comfort to a poor Protestant at the Stake, if, while the Fagots are gathering round him, a Jesuit should step up and whisper him in the Ear; never mind it, Sir, this burning of Hereticks is only one of our problematical Disputes, among our particular Divines, while the Man found himself roasting by their Practices. So likewise in other Cases, a Man shall travel through *Romish Countries*, actually see the most flagrant and offensive Symptoms of



of Idolatry;—shall read their *Rosaries*, and Books of Devotion to the Virgin *Mary*, publicly printed, licensed, and allowed, by the Permission of Superiors, and sometimes recommended even to their Clergy and People, by the Bishop, and never called in, notwithstanding the most idolatrous Petitions to her;—he shall see and hear all this put in Practice:—Princes also shall find themselves uneasy in their Thrones, and sometimes actually dispossessed of their Dominions, and the Fidelity of their Subjects, by their paying Obedience to the Bulls of a single saucy Priest at Rome, and yet the Church shall in no Ways be responsible for all this. No, these are only some of our problematical Disputes among our particular Divines; but no Protestant that is prudent, will ever suffer himself to be gulled by such idle Quibbles, but will form his Sentiments of Papists, by their Practices and Conduct; nor will ever put it into the Power of a Papist to cut his Throat, because the Church of Rome has been so good, as not to repeal the Sixth Commandment against Murder. If the Religion and Principles of Papists, put them upon Burning of Hereticks in Portugal, &c. NOW, will not the same Religion and Principles, put them upon the same Things in England? It is Weakness to think otherwise.

Vindication. As for the King-killing Doctrine, and Murder of Princes excommunicated for Heresy; it is an Article of Faith, expressly declared, in the general Council of Constance, Sess. 15, that such a Doctrine is damnable, and contrary to the known Laws of God and Nature.

Answer. But suppose, good Sir, it be only the Deposing of Heretick Princes; for that, I imagine is, what you would feign skulk under. How comes it to pass, that Mother-Church, or Father-Council have any more Right to rob a Prince of his Dominions, than they have of his Life? For, I am sure, they have as much Right to do the one, as the other: But, suppose, Friend, after a Heretick Prince is pronounced deposed, he should not be altogether so willing to part with his Dominions; and like an undutiful Son of the Church, putting himself upon the Defensive, should fall in Battle: O! then, he becomes necessary to his OWN Death, by resisting of LAWFUL AUTHORITY; is that it? But, as the Laws of God and Man, declare a Man answerable for all the Consequences

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of any *unlawful Act*; you will find it a very difficult Matter, to clear the *Pope or Council*, who voted a Prince's *Deposition*, from the Guilt of his Murder.

But, I am mightily pleased with our Vindicator's putting the *Innocency of his Church*, upon the Issue of *this Council*; because it gives me an Opportunity of *earnestly* desiring the Protestant Reader, to take *particular Notice* of this; for, if *this* is but *remembered*, it will for ever prevent his being triumphed over, with the Authority of Councils, which are not *only* so inconsistent with *one another*, but even, with their *very selves*. For this *very Council*, which he mentions, with all this *hypocritical Face* of Submission to the *civil Power*, decreed but a very few Sessions after this, Sess. 45, That all Hereticks, their Followers and Defenders, whether they shine in *Patriarchal, Episcopal, REGAL, or Ducal* Dignities and Honours, be pronounced every *Sunday* and *Holiday*, excommunicate in the Presence of the People.— That they be imprisoned, and receive *corporal Punishment*, with which Hereticks are *used* to be punished; and we all know, what *corporal Punishments* are usually inflicted on them, not only by *Experience*, but from the 4th Council of *Lateran*, which has decreed the same Privileges to those, who shall *exterminate* Hereticks, as to those, who should *visit the Holy Land*; *i. e.* a plenary Remission of all their Sins: And thus, I think I have cooked him up out of these *two Councils* (though the *very Council*, he *mentioned*, would have done the Job) as neat a Receipt for the *Murder* of an Heretick Prince, as the nicest of his particular Divines could desire. And in Consequence of *such* impious Decrees, it is, that a long Train of the *sacred Herd of Popes* have continued claiming this insolent deposing Power, as one of the *choicest Flowers* of their *Triple Crowns*, and putting it in *Practice* too, whenever it came into their Power, as I could easily shew from a *great Number of Instances*. Hence you hear the Language of Pope *Pius the Fifth* (and in that, the Language of his *holy Fraternity*.) — “ By the Power, “ says he, delivered unto *Us*, as the Successors of *Peter*, over “ all Kings and Kingdoms of the Earth, to pull up, and to de- “ stroy, &c.” (Vide *Cherubinus's* Collection of Bulls.) And in Consequence of the same Decrees, another *holy Brother* of his, Pope *Sextus the Fifth*, actuated by the same *meek Spirit* of

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of Jesus Christ, spoke himself an Oration in the Consistory at Rome, in Praise of that execrable Villain, James Clement, a Dominican Monk, and Murderer of King Henry the Third, of France; comparing that Assassination to *nothing less* than the INCARNATION of the SON of GOD HIMSELF; and, as *Tbuanus* tells us, Lib. 95, denied the Monarch the usual Funeral Solemnities. And now, I wish him much Joy of his LOYAL COUNCIL.

Vindication. *Personal Misdemeanours of what Nature soever, ought not to be imputed to the Catholicks, when not justifiable by her Faith and Doctrine. For which Reason, though the Paris Massacre, the Irish Rebellion, or the Powder-Plot, had been exactly true, which, yet, for the most Part, are misrelated; nevertheless Catholicks, as Catholicks ought not to suffer for such Offences, any more than the eleven Apostles ought to have suffered for Judas's Treachery.*

*It is an Article of Faith, that no Power on Earth, can license Men to lye, or forswear themselves, to massacre their Neighbours, or destroy their native Country, on Pretence of promoting the Catholick Cause. Furthermore, all Pardons, and Indulgences, and Dispensations, granted, or pretended to be granted, in Order to such Ends and Designs, have no other Validity and Effect, than to add Sacrilege and Blasphemy to the above Crimes.*

*Answ.* All this Cuckow Cant, I have answered above, and refer the Reader to it; and think, I have fully proved, that the *Doctrines and Practices of Papists, as Papists, are idolatrous and bloody, and extremely dangerous to Protestant Governments.* But, I cannot help taking Notice of the pretty soft Word, by which he would endeavour to smooth over these two fearful Butcheries; the former of which, was attended with such premeditated, unparallelled Treachery, as well as Barbarity. The *Irish and Parisian Massacres!*— *Personal Misdemeanours, forsooth!* Hah! the cruel *Burnings* of so many *Hundreds* of our dear Countrymen, in the short, but bloody Reign of Queen Mary: A Trifle! *only a personal Misdemeanour.* The horrible Proceedings of an *Act of Faith* at Lisbon, and Madrid, where, a poor Wretch, by being placed so high, that the *Points* of the Flames shall only reach him, shall be burning upwards of an Hour together, crying out all the While, For the Love of God, more Fuel, more Fuel; and in the Meekness



## 54 *The Beauties of the Mass exemplified.*

Meekness of *Jesus Christ*, be denied it: This too, is *nothing but a personal Misdemeanour*, though by the Way, it is a national Misdemeanour.

But, sweet Sir, let your *Meekness* answer me only one plain Question. If all this *Murdering Work*, and *bloody Doings* of these holy, and faithful Acts, are *not* done for the Good of Mother-Church, and for the Sake of promoting the *Catholick Cause*; pray, for *what Cause* are they done? Answer me this: And so far, I give up the Point. But, till all these sacred *Butcheries*, and *Inquisitorial Murders* are *solemnly* and *publickly condemned*: Till that *Synagogue of Satan* is broke up; till the Prison Doors of the *holy Office* (that Emblem of Hell) are set open, and the wretched Prisoners are permitted to *crawl* out, with their *mangled Limbs* into Day-Light and *Liberty*; until all these Things are compleated, and solemnly condemned, Papists, with all this *present Mask of Meekness* and *Demureness*, will find it a *very difficult Matter*, to make us believe, they abhor these Proceedings, as much as the *eleven Apostles* did the *Treachery of Judas*.

Vindication. Sweet *Jesus*! *bless our Sovereign*; *pardon our Enemies*; *grant us Patience*; *establish Peace and Charity in these our Nations*.

Ans. Our Sovereign and our Nations, forsooth! The Vindicator has dealt so long, in the Language of Equivocation to us, that he cannot forbear practising a *little Stroke* of his *Art* upon his *very Redeemer*; *profanely*, and *covertly*, imploring him to *prosper Murder, Robbery and Rebellion*: To restore a *Religion*, Christ never planted; and to give them a Kingdom, they have *no Right to*; which, and which alone, will make them either *peaceful* or *patient*.

But, let it be paraphrased in this *plain and obvious Sense*: Thou SON of GOD, to whom all Power in Heaven and Earth, is given! Bless and preserve our Sovereign, his sacred *Majesty King GEORGE*: Pardon our Enemies, and give them a *better Spirit*: Defeat their *dark and cruel Intrigues against us*: Grant us *Patience*, and support our Faith in these Times of Trouble and Distress: Establish Peace and Charity in OUR Nations, by removing from us, that Spirit of *Division*, which has been walking up and down so long, like an evil Angel, among us, encouraging our Enemies to make these Attempts upon

*The Beauties of the Mass exemplified.* 55

upon us, as the just Punishment for our National Pride, Luxury, Murmurings and Discontent: And then, I do *hereby solemnly oblige myself*, that, if the above mentioned Prayer is added to the Mass of the *Romish Church*, as NOT (*thank God*) by *Law* established, yet; when all their *Trumperies* are over, I will *venture* to wait upon them, and without any *Equivocation*, or *mental Reservation* in the *PLAIN*, and *OBVIOUS* Sense of the Words, will *seriously* and *heartily* answer AMEN to it all.

*The Greek Schism began in 1057 by Photius  
intrusion into the See of Constantinople*



10 FE 58

F I N I S.

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*Mouetur usque &c.*) commendat eiusdem cœnobij grauē constantemque disciplinam. Adde quod in libello taxationis Episcopatum & beneficiorum Franciæ viderimus eam abbatiam suo ordine S. Augustini recensitam, & Canonicos in nostro cœnobio.

*Sed nec Leodij imminens mucro.* Id potissimè videtur intelligendum de inuestituris ecclesiarum, Imperatori Lothario petenti, ab Innocentio denegatis. Eo quoque tempore, inquit Abbas Vsp̄erg. ipse Papa adiit imperatorem Lotharium petens ab eo fauorem contra Petrum Leonis, & suos fautores. Sanè imperator vsus consilio super huiusmodi responso cœpit à Papa repetere inuestituras Episcopatum: quam multo tempore imperatores ante se habuerant: Ideoque Apostolicus non modè creuit turbatus, & de auentu suo contristatus; de redditu quoque anxius effectus. Nam petitionem principis exaudire non poterat super tali articulo, pro quo ecclesia tot mala sustinuerat: Interueniente tamen cōsilio, & orationibus S. Bernardi securus recessit ab imperatore. Otto quidem l. vii. cap. xviii. idem, sed mitius denarrat.

*Gilberti spiritus in Philippo.* In mss. nostris Gisleberti in vita Hildeberti Cœnomanensis (quam retuli ad epist. l. iiii. l. iiii. S. Ansel. Cantuar.) Gisleberti. Post aliquantum temporis, ait incertus ille βίος γεγώς, Guillebertus Turonensis Archiepiscopus moritur, & in loco illius Hildebertus Cœnomanensis Episcopus apicem est sortitus, concedente Ludouico Grosso Francorum rege anno Domini mxxix. Tandem verò xv. Calend. Ian. anno Domini mxxxvi. in senectute bona obdormiuit in Domino, & sepultus est Turonis in Ecclesia sancti Mauricij, rexitque Ecclesiam Turonensem annis vii. & mensibus vi. & Cœnomanensem annis xxi. & fuit vita eius quasi lxxx. annorum. Hæc tantum ex Hildeberti vita, vt commonstraremus Philippum non successisse protinus Gilleberto: & ne quis ob superiores epistol. cxxii. cxxiii. cxxiiii. suspicetur inuersum ordi-

turum concessione pontificum, liberalitate principum, oblatione  
 fidelium, praestante Domino poterit adipisci, firma tibi, tuisque  
 successoribus & illibata permaneant. Sanè per hoc apostolica se-  
 dis privilegium constituimus, ut post secularium canonicorum  
 decessum nullus in praedicta beati Memmi ecclesia nisi regulare  
 vitam professus substituat canonici, ac decedentium cano-  
 nicorum praebenda in usus fratrum regularium redigantur.  
 Obeunte verò tunc eiusdem loci Abbate, nullus ibi Abbas  
 nisi regularis Canonicus & secundum beati Augustini regulam  
 subrogetur. Decernimus ergo, ut nulli omnino hominum liceat  
 praenominatam ecclesiam temere perturbare, aut eius possessiones  
 auferre, vel ablatas retinere, minuire, vel temerariis ve-  
 xationibus fatigare. Si qua igitur in futurum ecclesiastica se-  
 cularisve persona hanc nostrae constitutionis paginam sciens con-  
 tra eam venire tentauerit: iram Dei & beati Petri & Pauli  
 indignationem incurrat, atque in extremo examine  
 ultioni subiaceat, nisi praesumptionem suam digna satisfactione  
 correxerit. Cunctis autem eidem loco iusta seruantibus, sit pax  
 Domini nostri Iesu Christi: quatenus hic fructum bonae actio-  
 nis percipiant, & apud districtum iudicem praemia aeterna pa-  
 cis inueniant, amen. Sic signatum.

Ego Innocentius Catholica ecclesiae episcopus.

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